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ABSTRACT

This collection of curriculum projects concern Guatemala and Mexico and were written by U.S. school teachers who participated in the Summer 1992 Fulbright-Hays Seminar Abroad Program. The following are some titles of included curriculum projects: "Problems and Opportunities of Guatemala, A Developing Nation"; "Mexico: Integrated Activities for Intermediate Students"; "Mexico: A Mixture of Cultures, A Multi-Visual Presentation"; and "The Continuity of Mayan Culture: An Empirical Analysis Resulting from a Fulbright-Hays Seminar in Guatemala and Mexico, 1992." (DB)

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"Challenges of the 1990's:
Economic Development, Social Equity, and Environmental Protection
in Mexico and Guatemala"
Summer 1992

Fulbright-Hays Summer Seminars Abroad Program
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Fulbright-Hays Summer Seminar 1992

Challenges of the 1990's:
Economic Development, Social Equity, and Environmental Protection
in Mexico and Guatemala

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FULBRIGHT PROJECT

NOV.14,1992

SARAH JEANNINE BRAHANEY

Lesson Plan on problems and opportunities of Guatemala a developing nation.

Divide the class into groups and have each group answer the following questions. Have each group present their findings to the class. Have each group defend their proposals.

1.Using the socioeconomic data on Guatemala, list the major problems facing the country.

2.Using the information on imports and exports, tell whether Guatemala has an advantage or disadvantage in the world market. Explain your answer.

3. You are a member of a department which is to decidde the funding of programs in Guatemala. Decide what percentage your budget will go to each of the following agencies and how the money will be spent. Justify and explain your decisions.

A.Education

B.Nutrition programs

C.Medicine

D.Tourism--Investigate the possibility of developing tourism as a major industry. Use pictures and slides as part of your investigation.

E.Agriculture--If so many people are malnourished, would you continue to export food products? Why or why not?

F.Industrial Development

G.Specific programs to train doctors, technological experts, teachers.

SOME RELEVANT SOCIOECONOMIC DATA ON GUATEMALA

Average monthly family income, year 1989 = Q360 ≃ $72

Average monthly income, year 1989, for workers affiliated to social security = Q302 ≃ $60

Price increase of the basic food basket from 1989 to 1990 was 51%

Unemployment rate year 1989 was 42.6% (7.2% open unemployment, 35.4% underemployment)

90% of the families get 56% of the national income , while 10% gets 44% of the income, the distribution inside this 10% is also very inequitable for example 3% of the families getting 20% of the national income

54% of the families live under the line of extreme poverty (income insufficient to buy a basic food basket)

65% of the families located in the lowest income level consume: 29% of the available bread
30% of the available meat
22% of the available milk

39% of the families didn't have acces to any water distribution system (year 1990)

41% of the families didn't have access to any toilet system (year 1990)

Around 40% of the children primary school age didn't have access to school

Illiteracy rate of population 15 years or more was 49% , year 1989, on the other hand woman illiteracy is much higher , as in rural areas , also functional illiteracy is much higher

Of around 9.0 million people in year 1989:

- 6 million didn't have access to health services
- 3.6 million didn't have access to potable water
- 0.5 million children were advancely malnourished
- 1.4 million children do not go to primary or secondary school
- 2.4 million adults are illiterate
- Around 5 million people are considered extremely poor, of those 3 million live in rural areas

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In 1990 the per capita income was similar to the one in 1973

The average salary in 1990 was the lowest in 20 years

Only in 1990 the Quetzal loose 46% of its exchange rate value

Of every 100 children that enrolls in first grade only 27 finish sixth grade (primary school)

The deficit in educational covering is 73% in pre-primary, 39% in primary and 79% in secondary school

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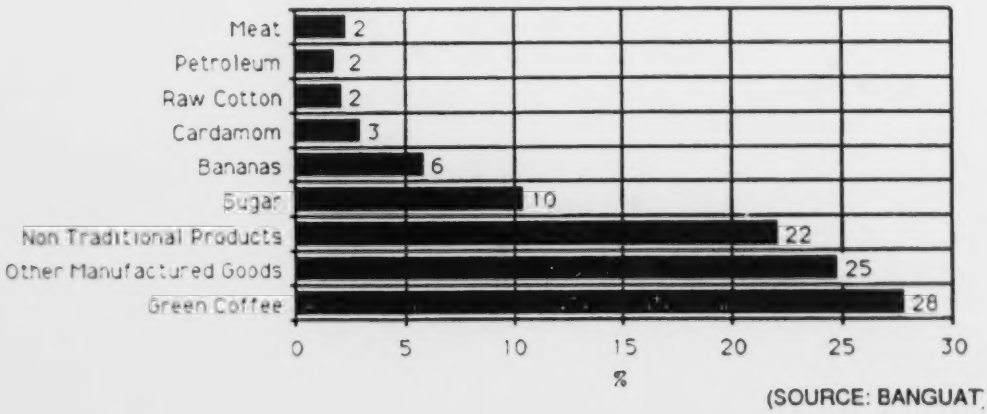
PRINCIPAL EXPORTS

(Annual FOB value, U.S. $ millions)	1989	1990
Green Coffee	373	323
Other Manufactured Goods	249	288
Non-Traditional Products	224	257
Sugar	86	120
Bananas	79	68
Cardamom	30	34
Meat	26	27
Raw Cotton	26	24
Petroleum	15	21
Total	**1,108**	**1,162**

PRINCIPAL EXPORTS 1990
(% of total FOB export value)

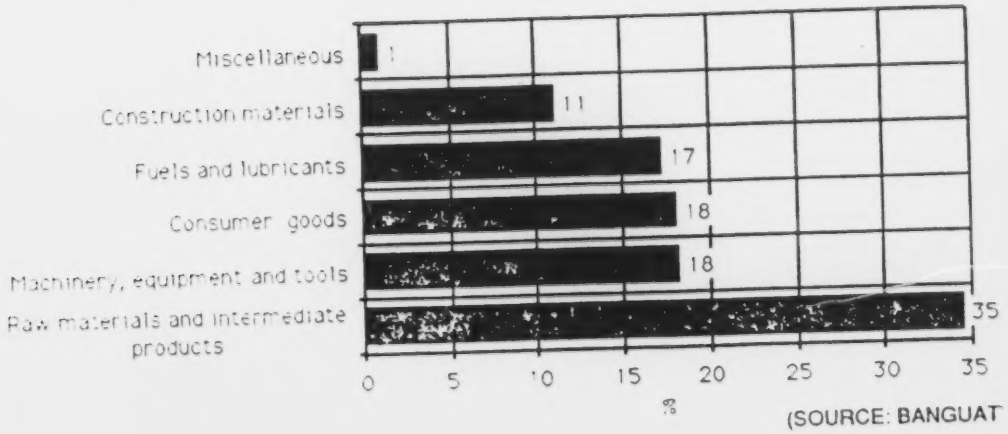


(SOURCE: BANGUAT

PRINCIPAL IMPORTS

(Annual CIF value, U.S. $ millions)	1989	1990
Raw Materials and Intermediate products	542	569
Consumer Goods	365	297
Machinery, Equipment and Tools	326	301
Fuels and Lubricants	229	283
Construction Material	172	182
Miscellaneous	20	17
Total	**1,654**	**1,649**

PRINCIPAL IMPORTS 1990
(% of total CIF import value)



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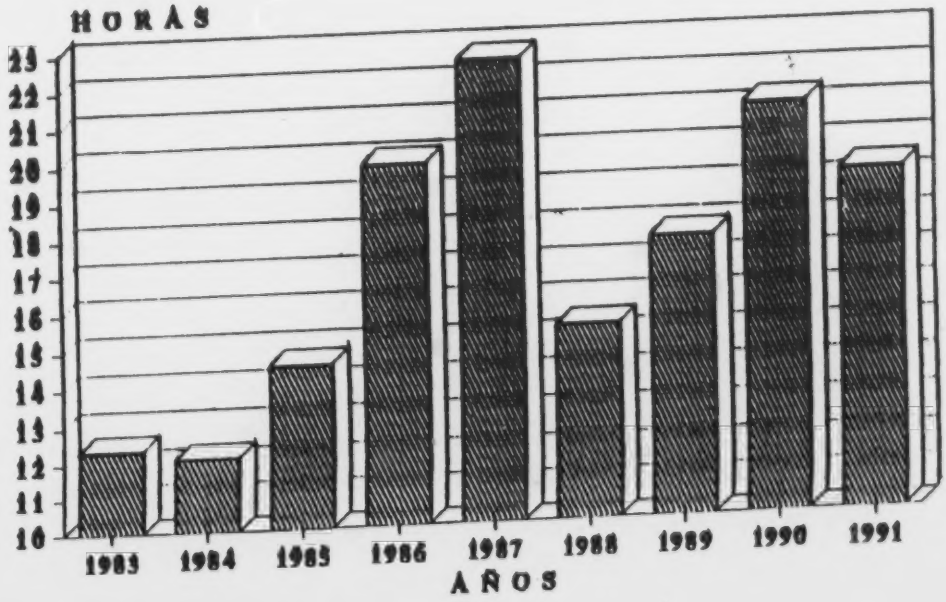
HORAS DE TRABAJO A NIVEL DE SALARIO MINIMO NECESARIAS PARA ADQUIRIR UN CONJUNTO DE ALIMENTOS *

PARA UNA FAMILIA DE CINCO MIEMBROS

AÑO	HORAS DE TRABAJO
1983	12.35
1984	12.10
1985	14.50
1986	19.85
1987	22.60
1988	15.30
1989	17.65
1990	21.15
1991	19.30

* Incluye: tortilla, pan, azúcar, aceite, pollo, huevo, pastas, plátano, cebolla y tomate

HORAS DE SALARIO MINIMO NECESARIAS PARA ADQUIRIR UN CONJUNTOO DE ALIMENTOS



SEGEPLAN, datos MINTRAB & INE

GUATEMALA

&

MEXICO

BY

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Viva la Guatemala!

Last summer I was fortunate enough to travel "south of the border to the countries of Guatemala and Mexico. I did not expect these so called 'third world countries', to be so culturally rich, geographically beautiful, and historically great. I experienced many wonderful people, places, and events in these countries. I came home with numerous ideas, artifacts, visual aids, and literature, that will allow me to share my knowledge with not only the students and teachers in my school, but also with groups and churches in my community and state.

Viva la Mexico!

In today's multicultural, multilingual American stew, the most common cultural heritage may be a global one. Literature has been found to be a successful way of studying different cultures. It offers a voice that transcends temporal, historical, cultural, or geographical boundaries. This unit of study should help serve as as an introduction for primary students to the richness of literature in two diverse cultures.

OBJECTIVES

At the conclusion of this unit, students will be able to:

*Express an understanding and appreciation for some aspects of Guatemalan/Mexican culture, geography, and history.

*Describe how folk tales, myths, legends, and modern stories help to explain the everyday lives of people and their cultural heritage.

*Compare the cultures of other countries to that of the United States.

*Explain how village life in Guatemala/Mexico differs from urban life in these same countries.

*Recognize the disparities between rich and poor, developed and underdeveloped countries.

PROCEDURE:

STEP 1: In an effort to create excitement for this unit, do not tell students what they are about to study. Instead, prepare a slide show, or find pictures of Guatemala/Mexico that have no writing on them. Try to include at least one picture of people, food, animals, and houses. This activity will work most successfully if you serve as the tour guide. Have students list the facts they can determine while looking at each slide. An example might be the picture of a person. The clothing would tell the temperature of the climate, the products used to make the clothing, any unusual apparel that's found only in Guatemala/Mexico. From clothing and temperature you can lead students to find places on the map that would fall into the temperature range of Guatemala/Mexico. After all slides have been vieded and discussed, lead the students to discover that the country to be studied is Guatemala/Mexico.

STEP 2: Discuss with students how we often learn about people and places though their literature. Stories passed from generation to generation records history, customs, and ways of life. Tell students they are about to read stories about Guatemala/Mexico, and that are to take note of the events in the story that will inform them about the people as well as the place.

STEP 3 Divide the class into cooperative learning groups and assign each group a story from one of the countries.

STEP 4 Ask each group to write a five sentence summary of their folk tale or story and to choose one member of the group to read the summary to the class.

STEP 5 Along with information found in reading the stories, have student groups do research using books, magazines, and reference materials from the library. Research should include information on early civilizations, location, climate, regions, major resources, government, languages, customs and traditions, and population distribution. Videoes, slides, pictures, and other materials brought back from these countries will be very useful. Groups may present their findings in a chart similar to the one below.

	MY LIFE	VILLAGE LIFE	CITY LIFE
CLIMATE			
CLOTHING			
FOOD			
GOVERNMENT			
LIFE SPAN			
LANGUAGES			
LIFE SPAN			
TRANSPORTATION			
WORK			

STEP 6: Culminate this unit with a discussion of the Guatemalan/Mexican fiesta. This 'party' is representative of the love for color, pagentry, ceremony, and merrymaking that has traditionally been important to the Guatemalan/Mexican people. Discuss the tradition of village fiestas to honor local patron saints and of the evolution of music, food, flowers, dancing, and other aesthetic and social aspects of these celebrations as they have continued for many years.

STEP 7: Ask the class to join you in planning a class or school "Fiesta Day" in honor of our neighbors 'south of the border'. In preparation for the fiesta, additional research may be needed on the following topics:

Costumes	Food	Music
Decorations	Crafts	Dancing
Parades	Games	History

STEP 8: Set aside a day or an entire week for the fiesta. Enlist the support of the cafeteria staff, music teacher, art teacher and other personnel and persons who have visited or lived in one of the countries. Lots of multicolor crepe paper for bunting, paper flowers, and streamers, recorded music, serapes, and pottery will add background color and excitement to the festivities.

*****Additional activities and resources are included with this unit. They may be used in conjunction with this lesson or with other lessons on these (Guatemala/Mexico) countries.

AUDIO/VISUAL**

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RESOURCES! RESOURCES! RESOURCES! RESOURCES! RESOURCES! RESOURCES!

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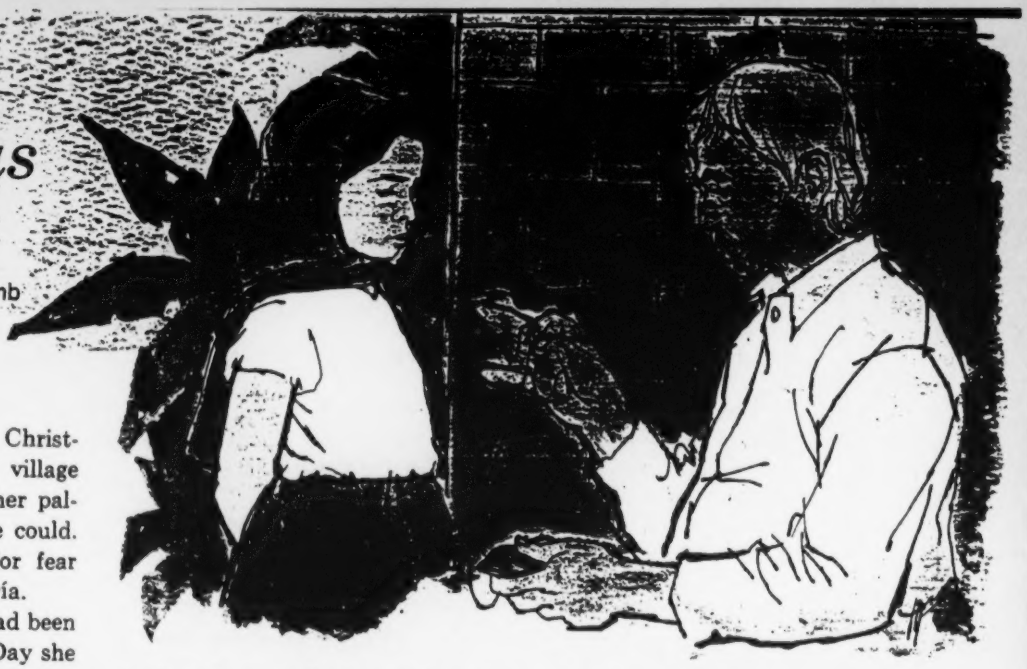
The Christmas Flower

By Elizabeth Searle Lamb



It was the night before Christmas in the little Mexican village of Vallejo. Carmen lay on her pallet, crying as quietly as she could. She did not dare to sob for fear she would awaken Tía María.

All month long, Carmen had been praying that on Christmas Day she would have some gift to take to the church to lay before the beautiful figures of the baby Jesus, his mother and father and the shepherds. But her prayers had not been answered. Now it was too late.

Everybody in the whole village had a gift to lay at the manger. She had watched old José, the village shoemaker, as he sewed up a pair of tiny, soft sandals. Juan, the carpenter, had let her hold the wood together while the glue dried on the fine little cradle he was carving from primavera wood. Doña Dolores had told everybody about the special candles she had dipped. Señora Isabelle was planning to take her loveliest roses. Josefina had saved her finest, whitest cornmeal for the tiny tortillas she had made that very evening. Even Tía María had made a small piece of her best embroidery. Carmen seemed to be the only one who had nothing.

Each day she had gone to the market place, hoping someone would let her run an errand, but people were too busy to pay any attention to her. If only she could find one peso! But search as hard as she could, there was not one in the streets. She could not ask Tía María for one for she knew that her aunt hardly made enough money from her sewing to buy the beans and tortillas they ate.

"I can't go to the church tomorrow without any gift," she said to herself, and cried harder than ever. "If only we had a garden like Señora Isabelle's!" Then Carmen had an idea. She thought about it for a while, then dried her eyes and went to sleep.

The next morning they started out of the door, Tía María with her best black mantilla over her head and Carmen in her clean white dress. She said, "Aunty, wait just a minute, please." Quickly she ran to the back of the house where some tall bushes were growing. She picked an armful of leafy stems—weeds, they were, really. But Tía María smiled when she came back, happy that Carmen had found her gift.

At the church, Carmen waited until all the others had placed their gifts at the altar. Her offering seemed so poor—nothing but green stems and leaves without a single flower. She stood her green branches beside the cradle and knelt to say her prayer.

Suddenly, behind her, she heard everyone gasp. Looking up, she saw that the top leaves on every stalk of her "weeds" had turned a brilliant red. Her gift was the most beautiful one of all! Carmen, with her heart full of love for the baby who was born on Christmas Day, and her arms filled with the only gift she had to offer, had brought something lovely to the Christ Child after all.

And ever since, at Christmas time, the leaves of the poinsettia have flamed a brilliant red, just as they did when a poor little Mexican girl offered them to the baby Jesus.

"The Christmas Flower," copyright © 1950, 1978 by HIGHLIGHTS FOR CHILDREN. Spanish translation reprinted from *Don't just sit there reading!* A Fun-to-do Book on the Americas by Myra Scovel and Phillida Ragland. Copyright 1970 Friendship Press, New York.

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"just let them wait. The longer they wait, the happier they will be to see me when I return."

"You're a smart gentleman, Señor Rooster, and very wise. But I wouldn't let the poor hens wait too long. Come down and we'll walk together to the henhouse. I'm going that way."

"Ha, ha, ha!" laughed the rooster. "What sweet and honeyed words you use to catch me! Do you really think I'll come down so you can make a good dinner of me? Sweet words catch fools."

"Don't say that, Señor Rooster. Maybe in my former days of sin I was guilty of such things, but no more . . . no more. . . . I've reformed completely. Besides, haven't you heard the news? Don't you know about the new decree now in force in our forest? No animal can eat another; all are to be friends. That's the new law. Anyone who breaks it will be punished severely. I'm surprised you haven't heard about it. Everyone knows it."

"Well, that's news to me, Señor Fox."

"I wouldn't dare to eat you now, even if I were starving to death, my good friend. Honestly. On my honor."

"Well, it must be so, when you talk like that."

"It's the absolute truth, Señor Rooster. So you see, you can come down now."

"Really!" said Señor Rooster, but still he did not come down. Instead, he looked around in all directions. Suddenly he saw a hunter approaching with his dogs. That gave him an idea. He began to count slowly: "One . . . two . . . three . . . four . . ."

"What are you counting, good friend Rooster?"

"Five . . . six . . ."

"What *are* you counting? Tell me, friend."

Señor Rooster pretended he hadn't heard, and said, "Six fine big hunting dogs running this way, and a man with a gun behind them!"

"Dogs! What dogs? Coming this way? With a hunter?"

"Yes, Señor Fox, all coming this way!"

"From which direction are they coming? Please tell me quickly! From where?"

"They're coming from over that way," and he pointed with his wing in exactly the opposite direction from which he saw them.

"I'd better run along now," cried Señor Fox. "I'm in a hurry." And off he ran, as fast as his legs would carry him.

"Señor Fox! Señor Fox!" called Señor Rooster. "Don't run away! Don't go! You can tell the dogs and the hunter about the new decree among the animals in the forest."

Señor Fox ran into the dogs, and Señor Rooster sat in the tree.

If you dig a pit to catch someone innocent, you often fall into it yourself. Oversmart is bad luck.

THE FIRST FLUTE
(Guatemalan)

Almost every tribe and nation has a tale in which a princess, pining, is restored by the efforts of a suitor. In this Mayan tale set in the days before the Spanish conquest, a god helps a minstrel make the flute that enchants.

During the glory of the Mayan civilization, years before the coming of the Spanish, there lived a *cacique* who had a beautiful daughter, the Princess Nima-Cux, whom he loved dearly.

Not only was Nima-Cux beautiful, she was possessed of talents. She could plait grass into fine baskets. She could mold little animals out of clay—and you even knew exactly which animals they were supposed to be. The coati had a long ringed tail. The puma had an open mouth showing sharp teeth. The tapir's snout was definitely snoutish. The snake wound round and round and round—and if you unwound him, he reached from Nima-Cux's toes to her earplugs.

Above all, Nima-Cux could sing like a bird. Her voice tripped up and down the scale as easily as her feet tripped up and down the steps. The *cacique* sat back and counted his blessings. They all had to do with Nima-Cux, her beauty, her baskets, her clay work, and, especially, her voice.

As princesses should, Nima-Cux had everything she asked for—besides some things she hadn't thought of requesting. There were finely carved dolls, necklaces of rare shells, a cape of

"The First Flute." From *The Enchanted Orchard and Other Folktales of Central America*, copyright © 1973 by Dorothy Sharp Carter. Reprinted by permission of Harcourt Brace Jovanovich, Inc.

The Arbuthnot Anthology of Children's Literature 4th ed. 1976

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bright parrot feathers, an enormous garden filled with flowers and blossoming trees and singing birds and pet animals. No wonder Nima-Cux was happy.

Thus life flowed along, contentedly for everyone in the household until Nima-Cux neared her sixteenth birthday. Suddenly she became sad and melancholy. Nothing made her happy. Then again, nothing made her unhappy. She just *was,* for no reason at all, she said.

The *cacique* was greatly agitated. He strode up and down the garden, wondering, wondering what would please Nima-Cux. Another doll? A bright fish? A golden plate for her breast-of-pheasant? But to whatever he proposed, Nima-Cux would only murmur politely, "No. But thank you, Papa."

The cook sent boys scampering up the tallest palm trees to bring back heart of palm for Nima-Cux's dinner.

Hunters were ordered into the jungle to capture monkeys. "Mind you, *funny* monkeys to entertain the princess. Not a sad one in the crowd —or off comes your head."

Maidens roamed the royal gardens gathering orchids to ornament the princess' bedchamber.

What happened? Nima-Cux would peer at the rare *palmito* and moan softly, "I am not hungry."

She would stare at the monkeys cavorting on the branches while the royal household screamed in amusement and whisper, "Yes, yes, very comical," and sigh deeply. The household would hush its laughter and echo her sighs.

The orchids went unnoticed until they dropped to the floor with a dry rustle.

Herb doctors came. Witch doctors came. Old hunched crones said to know the secrets of life came. They all said, "But she seems quite well and normal. A bit pale. A trifle listless. Perhaps a good tonic . . ."

Nima-Cux was annoyed enough to argue about the tonic. "That smelly stuff? I won't even taste it."

Finally a sorcerer somewhat wiser than the others spoke to the *cacique.* "After all, the princess is practically sixteen. Other girls her age are married. Find a good husband for the Princess Nima-Cux—and she will again shine radiant as a star."

The *cacique* shook his head. A *husband?* How could a mere husband bring her happiness if her own father could not? A poor suggestion. What were sorcerers coming to?

He peeked once more at Nima-Cux's dismal face—and in desperation sent messengers throughout his kingdom. The young man skillful enough to impress the princess and coax a smile to her lips would become her husband. In a week the first tournament would be held.

During the next week the roads were worn into holes by the thousands of footsteps. Everyone in the kingdom hurried to the palace either to take part or to watch the take-parters (or is it takers-part?). Seats were constructed for the nobility. Those not so noble found a patch of thick grass, a loop of vine, or a high branch. The *cacique* and Nima-Cux sat on a canopied stand. The tournaments began.

The first contestant marched out proud and arrogant in his gold tunic, attended by a troop of warriors. A handsome youth he was. Maidens fainted with joy at the sight of him. The rest of the contestants growled and trembled.

But Nima-Cux frowned and asked, "What can he *do?* Besides prance and preen, worse than any *quetzal?*"

The *cacique* sighed and made a sign for the warrior to display his talents—if any. The soldiers stood before the young man and threw ears of corn into the air. With his bow and arrows the warrior shot kernels from the ears in regimental procession. One row, then the next and next until all the kernels were gone.

The spectators cheered and shouted with admiration. Such skill—and such elegance! Ayyyyyyy! The other contestants ground their teeth and sobbed.

Nima-Cux yawned and asked politely, "May we see the second match, Papa? The first has taken up *so* much time."

The *cacique* sighed again and motioned for the tournament to continue.

The second competitor strode out as confident and proud as the first. He walked alone, bearing a large basket. When he set it down, out slithered a tremendous snake of a poisonous variety, its eyes glaring with malevolence.

The spectators gasped with horror. Maidens fainted with fear. The remaining rivals watched

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with relish.

The youth engaged the angry snake in combat, artfully evading its deadly fangs. The spectators held their breaths.

"How boring!" muttered Nima-Cux, staring into the distance.

"Really? Really, daughter? You don't like it?" asked the *cacique* with regret. (He was enjoying the contests immensely.)

He motioned for more action. The youth complied by squeezing the life from the snake. Then he bowed to the applause of the crowd. Or most of the crowd. Nima-Cux was already on her way to the palace and her couch with a headache.

For days the tournaments continued. The most handsome and courageous of the Mayan youth competed with each other for the favor of Nima-Cux—favor that was nowhere to be seen. Certainly not on her lips, which remained clamped in a sulky line. Nor in her eyes, which gazed sadly at the competition without seeing it.

Finally the last contestant appeared, a merry boy wearing the tattered dress of a minstrel. The spectators smiled. The other contestants laughed scornfully. With a quick bow to the princess, the boy began to sing. He sang of the lakes, the forests, the hills of the highlands. He sang of the crystal stars flashing from the dark river of night. He sang of love.

Not bad, not bad, nodded the *cacique*. Not, of course, to compare with Nima-Cux's singing. He glanced at his daughter. What astonishment! Her eyes resembled the crystal of the song. Her lips were open and curving—upward. She was smiling! The *cacique* sat back and pondered the puzzle of life and love.

"I like him, Papa. We can sing together. I will marry him. Only first, he must learn the song of each bird of the forest. Then he can teach me."

The minstrel was happy to oblige. He had *meant* it when he sang of love. At once he disappeared into the jungle.

Day after day he practiced, imitating this bird, then that one. But Guatemala is home to hundreds, thousands of birds. Some whistle a complicated tune. The minstrel began to despair of his task.

The god of the forest, after listening for days to the young minstrel's efforts, took pity on him. Also on the birds and other wild inhabitants of the woods—not to mention himself. He appeared before the minstrel, wearing a kindly smile.

"Perhaps I can help you," he offered. "It is a difficult exercise you are engaged in."

Severing a small limb from a tree, the god removed the pith and cut a series of holes in the tube. "Now attend carefully," he said. And he instructed the young man exactly how to blow into one end while moving his fingers over the holes. The notes of the birds tumbled out, clear and sweet.

With a torrent of thanks, the minstrel flew on his way, carrying the *chirimia*, or flute. Just in time. Nima-Cux, anxious that the chore she had assigned her lover had been impossible, was on the point of another decline. She received the youth with joy. Enchanted she was with the flute and its airs . . . with the minstrel and his airs.

The two were married and lived long and happily in the palace of the *cacique*. And today the Indians of Guatemala will point to the *chirimia*, the most typical of native instruments, and tell you this is the way it came about.

THE SACRED DRUM OF TEPOZTECO

(Mexican)

This story is a portion of the great narrative cycle of the gods and heroes of Mexico, but it is also an explanation of a natural phenomenon.

Long ago, in the valley of Tepoztlán, a valley in Mexico where there is much copper, Tepozteco was born. He was born to be different from other children, for he was destined to be a god.

In a short time he was a fully grown man, rich in wisdom and great in strength and speed. He could hunt better than other men, and he gave counsel that brought success. So the people made him king. And as he grew in wisdom and under-

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standing and strength, they worshiped him and made him a god.

He was known for his virtues even to the farthest corners of his kingdom, and he was loved and respected by all. The other kings feared him, although they never dared to say so.

One day the king of Ilayacapan asked Tepozteco to come to a great feast to be given in his honor. Other kings and nobles and men of strength were also invited.

The king told his cooks to prepare food such as had never been eaten before. He had new dishes painted in bright colors, and he ordered new blankets of lovely designs.

And the most beautiful blanket of all was to be for Tepozteco to sit upon. This was to be a feast of feasts.

On the appointed day, the kings and nobles arrived wearing their richest robes and jewels of jade and gold. It was a wonderful sight to see the great company seated on the many-colored mats, with the richly painted dishes before them. All around were beautiful servants ready to bring the fine food.

They sat and they sat. They were waiting for the great guest, Tepozteco.

They waited and they waited. After a long time they heard the *teponaztli,* the drum that always announced the coming of Tepozteco.

Soon he was seen, approaching with his followers. But he was not dressed for the feast. He was dressed in hunting clothes, with an ocelot skin thrown over his shoulders and weapons in his hands. His followers also were dressed in hunting clothes.

The king and his guests looked at them in silent surprise. Then the king spoke.

"Noble Tepozteco," he said, "you have put shame on me and my land and my guests. This feast was in your honor, and we came properly dressed to honor you, but you have come in your hunting clothes and not in your royal garments."

Tepozteco looked at the king and his company and did not say a word. For a long time he was silent. Then he spoke.

"Wait for me. I shall soon return in my royal clothes."

Then he and his followers vanished into the air like a cloud.

Again the company waited a long time, and finally the drum of Tepozteco was heard once again. Suddenly the whole company saw him.

He was alone, dressed more beautifully than anyone there. He was all covered with gold. From his shoulders hung a mantle in colors that gleamed more richly than birds in the sunlight. His headdress was of the most brilliant quetzal feathers ever seen. Gold bands bound his arms and jade beads encircled his neck. In his hand he held a shield studded with jewels and richly colored stones.

The king and his company were greatly pleased at the sight.

"Now you are dressed in a manner befitting this noble gathering in your honor. Let the food be served."

Tepozteco did not answer. He seated himself on a mat, and the food was served by beautiful maidens. Everyone ate except Tepozteco, who took the dishes and poured his food on his mantle.

Everyone stopped eating and looked at the guest of honor in surprise.

"Why do you do this?" asked the king.

"I am giving the food to my clothes, because it was they, not I, that you wanted at your feast. I was not welcome here in whatever clothes I chose to wear. Only when I came in these, my feast-day clothes, were you pleased. Therefore this feast is for them, not for me."

"Leave my palace," said the king sharply.

Tepozteco rose and left.

When he had gone, a great cry of anger rose from all the guests.

"He is not fit to live among us," they cried. "We must destroy him!"

Everyone agreed to this, and the kings and nobles gathered a great army of warriors and marched on Tepoztlán.

Tepozteco knew he could not do battle against this great army, for his soldiers were too few. So he went up on the Montaña del Aire—the Mountain in the Air—where a vast temple had been built for him by his people.

There he stood, drawn up to his full height, almost reaching the sky. He raised his hands and waved them in all directions. The earth quaked and trembled and roared. Trees fell and rocks flew in every direction. Masses of earth rose into

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the air. Everything fell on the army that had come to destroy Tepozteco and his people, and the enemy was wiped out.

The temple of Tepozteco still stands on that mountain, and at night, when the wind screams through the canyons that the earthquake created along the Montaña del Aire, one can hear the sacred drum of Tepozteco, telling his people he is still there to guard and protect his city.

PANCHO VILLA AND THE DEVIL

(Mexican)

Pancho Villa is one of the outstanding figures in Mexican history, and some of the stories about him have acquired the supernatural quality that accrues to folk heroes the world over. The tale also reflects the deep piety of the Mexican people.

Do you want to hear a story about the Mexican people? Then I shall tell you one about a man who is *all* the Mexican people. He is a great hero whom every Mexican loves: Pancho Villa.

He was stronger than any Mexican who ever lived—that is what people say. He knew everything—just ask any Mexican. He understood all things about men and animals, and he was not afraid of anything in the world. He was not even afraid of the Devil himself. Yes, that's right; not even of the Devil himself.

People say he sold himself to the Devil, and the Devil, in return, made him strong and brave. Maybe he did, but that was just to fool the Devil in the end, for that is exactly what Pancho Villa finally did. All his life he waited for the chance, and in the end he got it.

Pancho Villa had a horse with feet like dancing flames. Not only was this horse as swift as a tornado, but it was also as smart as a hare. It was a horse for a hero of Mexico—for Pancho Villa.

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Villa's horse was always helping him. When he was hungry, the horse would lead him to a place where he could find something to eat. When he was thirsty, it would lead him to water. When he would lose contact with his soldiers, it would show him where they were.

To tell the truth, that horse actually *was* the Devil, waiting to carry off Pancho Villa to . . . you know where I mean.

Do you think Pancho Villa did not know who that horse really was? Of course he knew! And he was just waiting for the right time to show him which one of them was the smarter. He let the horse do everything for him. He gave it plenty of food. But he kept his eyes wide open, just the same.

Things went on that way for a long, long time, the horse doing everything for Pancho Villa, and the great hero accepting it but always watching, watching.

Now, you know they finally killed Pancho Villa. The fools! They did not know he was the greatest Mexican who ever lived. Ask any true Mexican, and he will tell you.

The only one who knew he was going to be killed was that horse, the Devil. It could talk, but it never said a word. It just kept waiting to carry him off to the Hill of Box, where the Devil lived, just north of San Juan del Río. It was there that Pancho Villa sold his soul, so he would become a great hero.

As soon as Pancho Villa was shot, the horse spoke.

He said, "Now, you come with me. I have kings and princes in my hill, but I don't have anyone there as fearless as you."

But that Devil-horse had forgotten one thing.

Said Pancho Villa, "You are right. I am fearless, and I am not afraid of anything, not even of *you*, Devil! I have gone to church ever since I gave up soldiering, and now you can't take me. I have a cross around my neck, so you can't touch me. You go back to your hill and I'll go the other way, where all good Mexicans go."

The Devil-horse couldn't answer that, so he galloped off, screaming and neighing, in the opposite direction. Fire and brimstone shot from his hoofs.

And Pancho Villa went off in the other direction, to heaven, where he really belongs.

Montezuma's Gift
El regalo de Montezuma

By Lucille J. Goodyear

Who could have foreseen the start of an industry on that day in the early 1500's when Emperor Montezuma II offered Hernando Cortez a golden goblet containing a dark, flavorful mixture? The beverage involved? Chocolate!

During his conquest of Mexico, Cortez observed the Aztec Indians using the strange-looking cacao beans in the preparation of their royal beverage "chocolatl." Cortez requested a supply of the beans to present to the Spanish court upon his return.

The Spanish found the chocolatl too bitter, so they modified it with sugar, cinnamon, and vanilla. To further enhance the flavor, they served it hot instead of cold. The beverage immediately gained popularity throughout the country.

However, it took nearly another hundred years before the price of chocolate was such that it could be enjoyed by other than members of royalty or the very wealthy.

In 1876, Daniel Peter of Vevey, Switzerland, invented a way of making milk chocolate for eating in the form of candy. To this day Swiss chocolate is still highly prized.

The first chocolate candies were hand-formed and hand-dipped. Later, machines were invented that allowed for the mass production of the confection.

Shortly before World War I, a candymaker accidentally molded a few cream-centered chocolates together and made the candy bar. From that time on, candy bars have been popular because of their price, variety of selection, and convenient form.

Por Lucille J. Goodyear

¡Quién pudiera haber imaginado el comienzo de una industria a principios del año 1500, cuando el Emperador Montezuma II ofreció a Hernán Cortez una copa de oro llena de una sustancia oscura y gustosa! ¿La bebida? ¡Chocolate!

Durante su conquista de México, Cortez observó cómo los indios aztecas usaban estos granos de cacao, extraños en apariencia, en la preparación de su bebida real, "chocolatl." Después de probar esta mezcla, Cortez pidió una cantidad grande de estos granos para presentarlos en la corte española a su regreso.

Los españoles encontraron el "chocolatl" un poco amargo a su gusto, entonces lo modificaron con azúcar, vainilla, y canela. Para mejorar el sabor aún mas, lo sirvieron caliente en lugar de frío como lo servían los aztecas. La bebida se popularizó inmediatamente en todo el país.

Sin embargo, pasaron casi cien años antes que el precio del chocolate fuera tal que pudiera ser gozado por otros fuera de los miembros de la realeza o los muy ricos.

En 1876, un suizo de la ciudad de Vevey, llamado Daniel Peter, inventó una manera de hacer chocolate con leche para comerse en forma de confite o dulce. Hasta hoy en día los chocolates suizos son los mas apreciados.

Los primeros confites de chocolate fueron formados y cubiertos a mano. Más tarde, se inventaron las máquinas que permitieron la producción en masa de la confitería.

Un poco antes de la Primera Guerra Mundial, a un confitero se le cayeron accidentalmente unos pocos chocolates rellenos de crema. Los puso en línea y así hizo la famosa barra de chocolate. Desde entonces, las barras de chocolate han sido populares por su precio, su variedad, y su forma conveniente.

Illustrated by Anthony Rao
Ilustrado por Anthony Rao

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Vamos a pensar Creative Thinking

¿Cuál cuesta más, una manzana o una naranja?
Which costs more, one apple or one orange?
¿Tu crees que haya más fresas en una pinta que plátanos en una libra?
Do you suppose there are more strawberries in a pint than there are bananas in a pound?

¿Por qué no se venden los plátanos por la docena?
Why aren't bananas usually sold by the dozen?
¿Cuáles de éstos se guardan en el refrigerador?
Which of these are kept in the refrigerator?
¿A cuáles les quitarías la cáscara antes de comerlas?
Which might you peel before eating them?

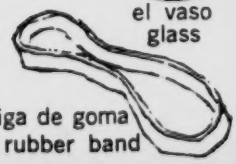
¿Cuál se puede estirar?
Which will stretch?
¿Cuál puede rebotar?
Which will bounce?
¿Doblar?
Bend?
¿Hacerse añicos?
Shatter?
¿Derretirse en el sol?
Melt in the sun?

el hielo
ice

el resorte
spring

la pelota
ball

el vaso
glass


la liga de goma
rubber band

el caballo
horse

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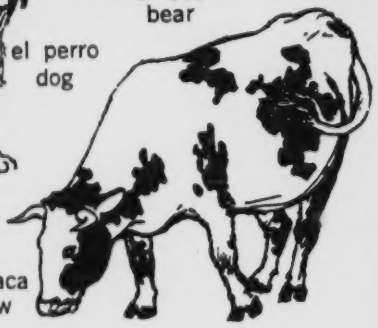
dog


la vaca
cow

la ardilla
squirrel

la paloma
pigeon

¿Cuáles pudieran vivir en la ciudad?
Which might live in the city?
¿Qué alimentos come cada uno?
What foods does each eat?
¿Cuál pudieras tener como animal casero?
Which might you have for a pet?

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From: Windows to the World.
Good Apple 1984

FIESTAS

There are two kinds of festivals in Mexico: political and religious. Mexicans celebrate many of their holidays with colorful fiestas.

One of the biggest celebrations occurs on September 15 and 16. This is for Independence Day! Find out more about the reason for this celebration. Is it similar to our Fourth of July festivities? Write your findings on the back of this paper.

Most of the Mexican people are Roman Catholics and celebrate the birth of Christ from December 12th through January 6th. The **posada**, or reenactment of Mary and Joseph looking for a place to stay, is portrayed for several nights before Christmas. Then on Christmas Eve, the actors are invited into the homes of friends where a party takes place. The pinata is an important part of the celebration for children. Festivities and parties continue until January 6th when gifts are exchanged. This is Epiphany when the wise men arrived in Bethlehem.

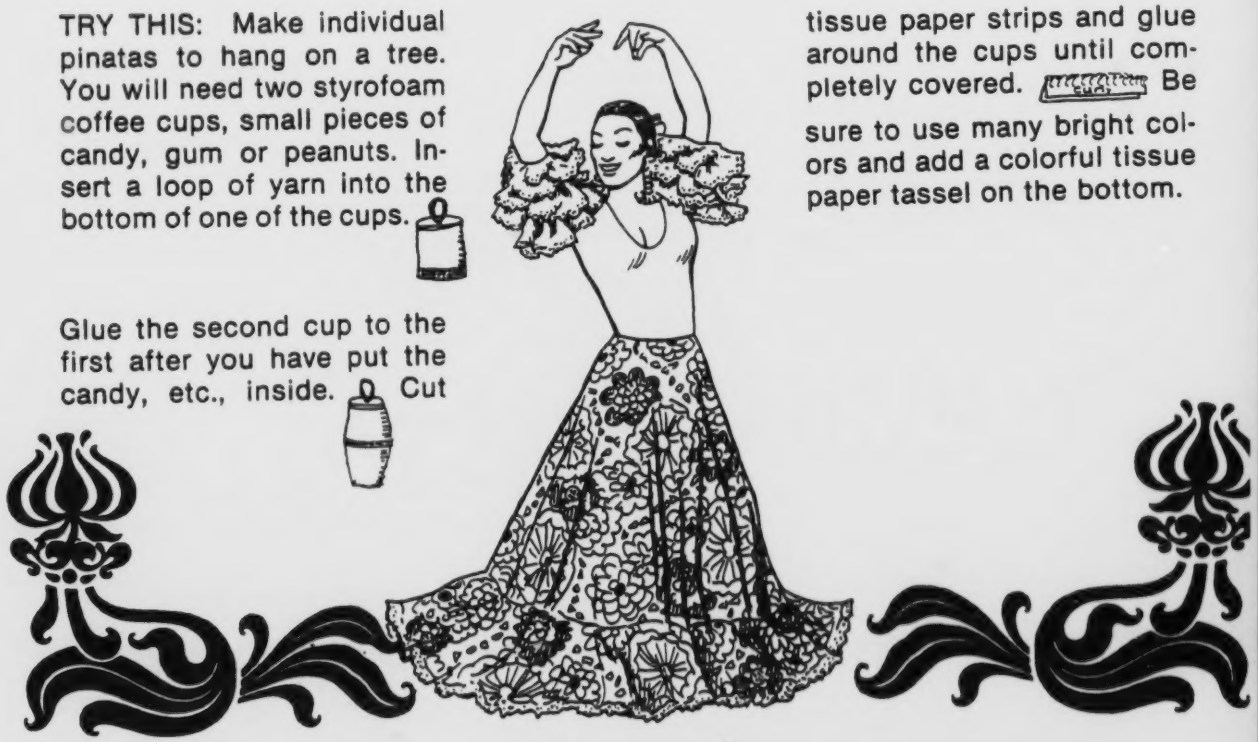
Read more about the posada and try to act out this little play. Perhaps you could end with a pinata party.

TRY THIS: Make individual pinatas to hang on a tree. You will need two styrofoam coffee cups, small pieces of candy, gum or peanuts. Insert a loop of yarn into the bottom of one of the cups.

Glue the second cup to the first after you have put the candy, etc., inside.

Cut tissue paper strips and glue around the cups until completely covered.

Be sure to use many bright colors and add a colorful tissue paper tassel on the bottom.



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BULLFIGHTS

Bullfighting may seem cruel and shocking to many people, but Mexicans believe it is a ceremony that shows bravery and death. The bulls used for bullfighting are carefully raised on special Mexican ranches.

Mexican **charros** (horsemen) are excellent riders and are famous the world over. Training for the charros includes roping, riding, and throwing bulls by their tails. No animals are ever hurt in this training.

The charro's costume is colorful. It includes tight pants and jacket trimmed with silver. Also worn is a broad-brimmed sombrero with chin strap.

Draw a picture of a charro throwing a bull by its tail. Would you like to see a bullfight? _____ Do you feel bullfighting is a cruel and shocking sport? _____ Why? _____

_____

JAI ALAI

Jai alai (high-uh-LIE) is a popular spectator game in Mexico. Each player has a long, narrow wicker basket attached to his arm. One player catches and hurls a hard rubber ball against the wall, and his opponent tries to catch it in his racket and then return it. The speed of the ball has the force of a bullet, so it is no game for beginners. It is the fastest game in the world and very exciting!

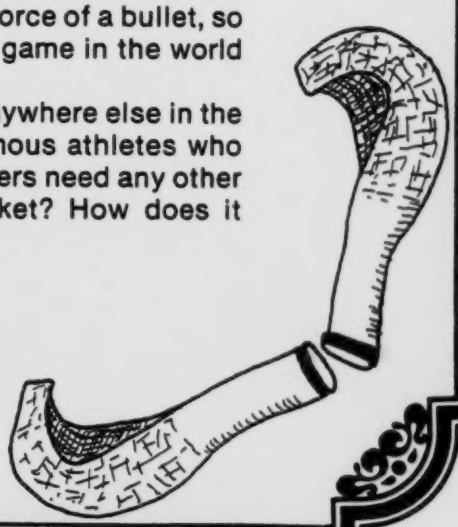
Find out more about jai alai. Is it played anywhere else in the world? How is it scored? Are there any famous athletes who play this game? Is it dangerous? Do the players need any other special equipment besides the wicker racket? How does it compare with tennis or handball?

_____

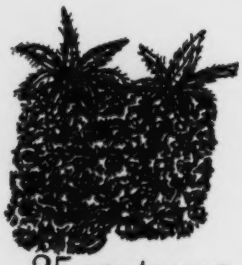
_____

_____

_____



MEXICO'S



1. 25 centavos

You buy 2 pineapples for a party. How much do you spend? _____

2. 50 centavos

You give the shopkeeper 1 peso. How much change do you get back? _____

3. 84 centavos

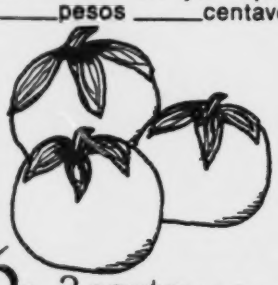
Pinatas are so much fun! The children will need 3 of them—all different shapes. How much do you spend? _____pesos _____centavos

4. 2 pesos

Aah! a beautiful serape for you. Will you have enough money? You have 1 peso and 100 centavos. _____

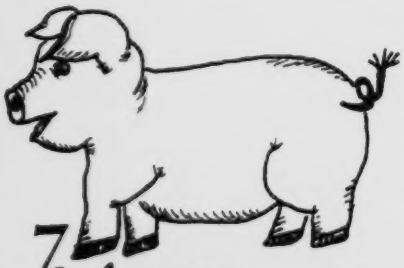
5. 16 centavos

A new clay cooking pot! What a pretty design. You will buy 2. How much did you spend? _____



6. 3 centavos

Tomatoes for your tacos. They are so red! You need 4 for your recipe. How much did you spend? _____



7. 4 pesos

This piglet will grow to be worth 5 times as much as now. How much can you sell it for later? _____

8. 63 centavos

A whole basket of apples for only 63 centavos! What a buy! You take 2 baskets for your 8 children. How much did you spend? _____pesos _____centavos

9. 17 centavos

Wouldn't these crepe paper flowers add color to your adobe home? Buy 5 brightly colored ones for _____.

ANSWERS: 1. 50c. 2. 50c. 3. 2p. 52c. 4. yes 5. 32c. 6. 12c. 7. 20p. 8. 1p. 26c. 9. 85c.

The currency used in Mexico is the **peso**. It takes 100 **centavos** to make 1 **peso**.

MAGICAL MARKET

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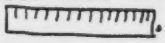
tissue paper flowers

Cut four petal pieces from tissue paper. Place one on a flat surface. Cut the stamen, etc., from yellow or black tissue paper.  Roll into a bundle. Place in the middle of the first petal. Lay the second petal on top. Place the third and fourth petals on each side. Pinch the center of all four flower petals. Twist the center *tightly* with fine wire or a pipe cleaner. Then fold bottom petals carefully to top.

Add green leaves if you wish.

These flowers can be used for decorations on bulletin boards. Attach a long green stem and place in vases. They are perfect to decorate a stage for a program. Girls could wear them in their hair.

Using 8" x 11" flat slabs of terra cotta clay, make an outdoor market scene. Design the market buildings first, adding much detailing with the rough wooden planks and the windows of the buildings. Cut the clay to fit the outline of the marketplace. Then make small pieces of fruit for the fruit stand; clay jars and pots for the pottery; clay baskets for the straw area; hanging pinatas, serapes, etc. Wet the clay and press the small pieces in place. Check with your art teacher about firing the flat pieces. Don't forget a hole at the top if you plan to hang them!

After firing, paint with acrylic paints. Accentuate the details.

OR: Use regular modeling clay, small sticks and a cake or jelly roll pan of sand. Construct the market buildings with small sticks. Make small items for sale out of the modeling clay. Don't forget some people, too! Place these clay items on the pan with sand. You could add cacti and any other items for interest.

CLAY MARKETPLACES

SAUCEY SOMBRERO AND SNAPPY GUITAR

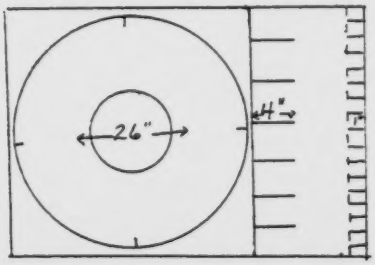
A Mexican fiesta is always fun to have. You may consider inviting other classes and/or parents to your fiesta.

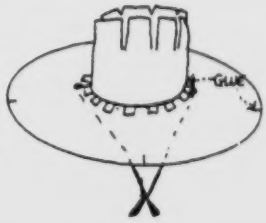
Some suggested activities might include:

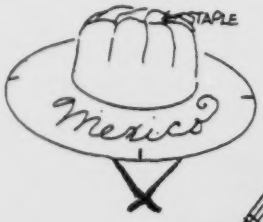
"Mexican Hat Dance"
A short play about the Christmas **posada**
A bullfight skit
Breaking a pinata
A tasting party
A display of the map work and any other research

Costumes are always fun to make. A pattern for Mexican sombreros follows. You may want to wear a white blouse or shirt and then tie long crepe paper sashes around your waist. (Be sure to use brightly colored crepe paper!)

Old pillowcases with holes cut for heads and arms make great serapes. Decorate with fabric crayons or magic markers. (Be sure to put folded newspaper inside so the markers do not bleed through.)







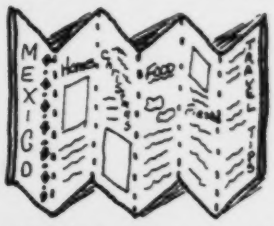
Decorate the brim. Attach a cord as a hat band. The hat does not need to be worn on the head, but can be dropped over the shoulders and held in place with the cord.

Guitars can be cut out of corregated cardboard using yarn or string for the strings. Decorate and add a strap so the guitar can be worn, also.

Try writing a travel brochure to inform tourists as to what they will see when traveling to Mexico. Use the plan below to help you write.

3 What kind of_? Which__?	1 Who? What?	2 What happened? What do they do?	4 What, where, how, why?
Example: many, some all, few	Mexicans	are rich like to sing like bullfights	the wages are low with guitars for the excitement
	Fiestas		
	Homes		
	Christmas		
	Tacos		

Add more "Who, what?" such as bullfighters, deserts, jungles, etc. After filling in the chart, begin writing your story. Add more sentences and words where you like. Then fold a 12" x 18" piece of paper into six parts.

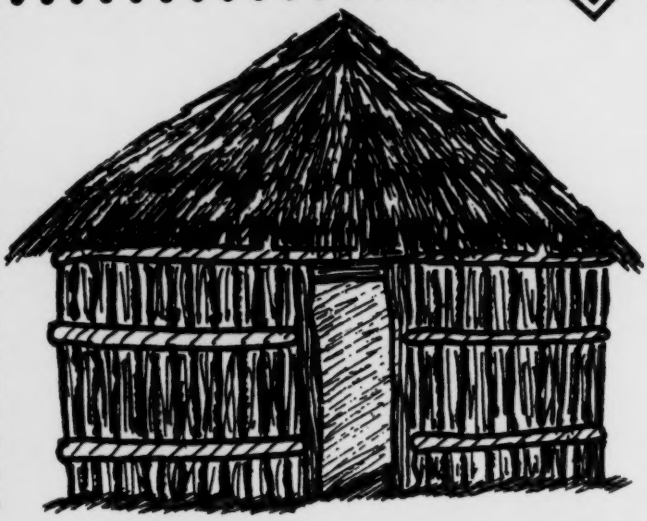


Write the information on the paper, leaving room for pictures you have drawn or cut from other travel brochures.

You could also use as a cover to an invitation to your Mexican fiesta program.

TRAVELIN' TOURIST GUIDE

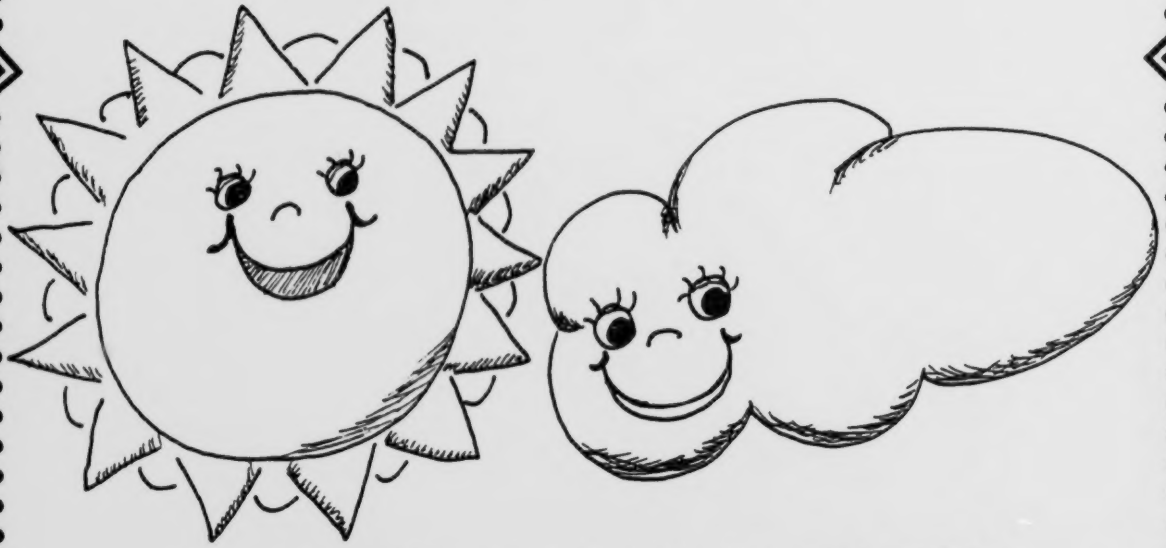
Here Comes the Sun



The homes of most of the peasant people are often made from tree branches that are held together with mud chinking. The mud is pressed into the holes between the branches.

The roofs are usually made of grass or palm leaves. They are called **thatched** roofs.

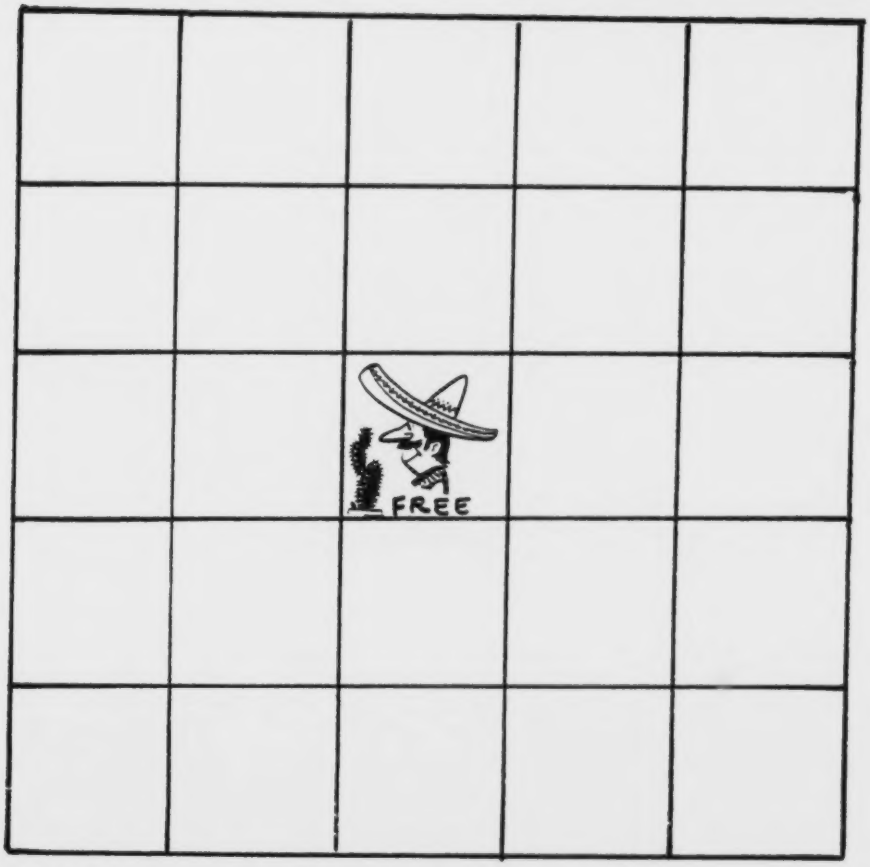
The sun's rays can be very hot in this land so near the equator. To show the amount of heat given off by the sun's rays, try these experiments on a sunny day.



1. Place a thermometer in a sunny place and cover and record the temperature on the sun's face (above). Do the same experiment, only this time place the thermometer in the shade. Record on the cloud shape.
2. Do the above experiment again replacing the grass with white paper. Read and record the temperatures.
3. Use black paper this time. Read and record the temperatures.

Then discuss the importance of the color of the house roofs in your city. You may need to take a short walk in the neighborhood and record the color of the roofs.

SPANISH SPEAKO



To the teacher: Make "meaning" cards for each of the words listed above. These are the cards that are drawn for the game.

Use the Spanish words below for your Speako game. Copy one word in each box above. Choose words at random; do not copy them in order. There will be words left over.

Cut out your Speako card. Then play with a group of your friends. Use the rules that apply to Bingo.

libro-book
musica-music
puerta-door
aeroplano-airplane
burro-donkey
sombrero-hat
flor-flower
manana-tomorrow
noche-night
rio-river
amigo-friend
cafe-coffee
dulce-candy
gato-cat
mesa-table
papel-paper
rosa-rose
bandera-flag
casa-house
ensalada-salad
gracias-thanks
muchacho-boy
paz-peace
senorita-lady
bella-beautiful
comprende-understand
escuela-school
hacienda-farm

TACO ENCHILADA TACOS

TORTILLAS NACHOS CHIMICHANGAS

TOSTADA REFRIED BEANS TOSTADA

Have a tasting party!

Cook in class, ask parents to cook or contribute ingredients, or enlist a nearby Mexican restaurant to help!

It is not necessary for each child to have a large portion of any one food. Small, tasting pieces are sufficient!

Be sure to get recipes from parents or restaurants. Make a Mexican cookbook. Children could design a large taco (with all of the goodies inside) for the cover.

You might also want to include a few positive candid remarks by the children about each dish.

A recipe for tacos follows. This would be for a class of twenty-five students.

Tacos

Make tortillas by rolling refrigerator biscuits (in the tube can) with a rolling pin or the side of a tin can. Be sure to have flour or cornmeal handy in case the biscuits stick.

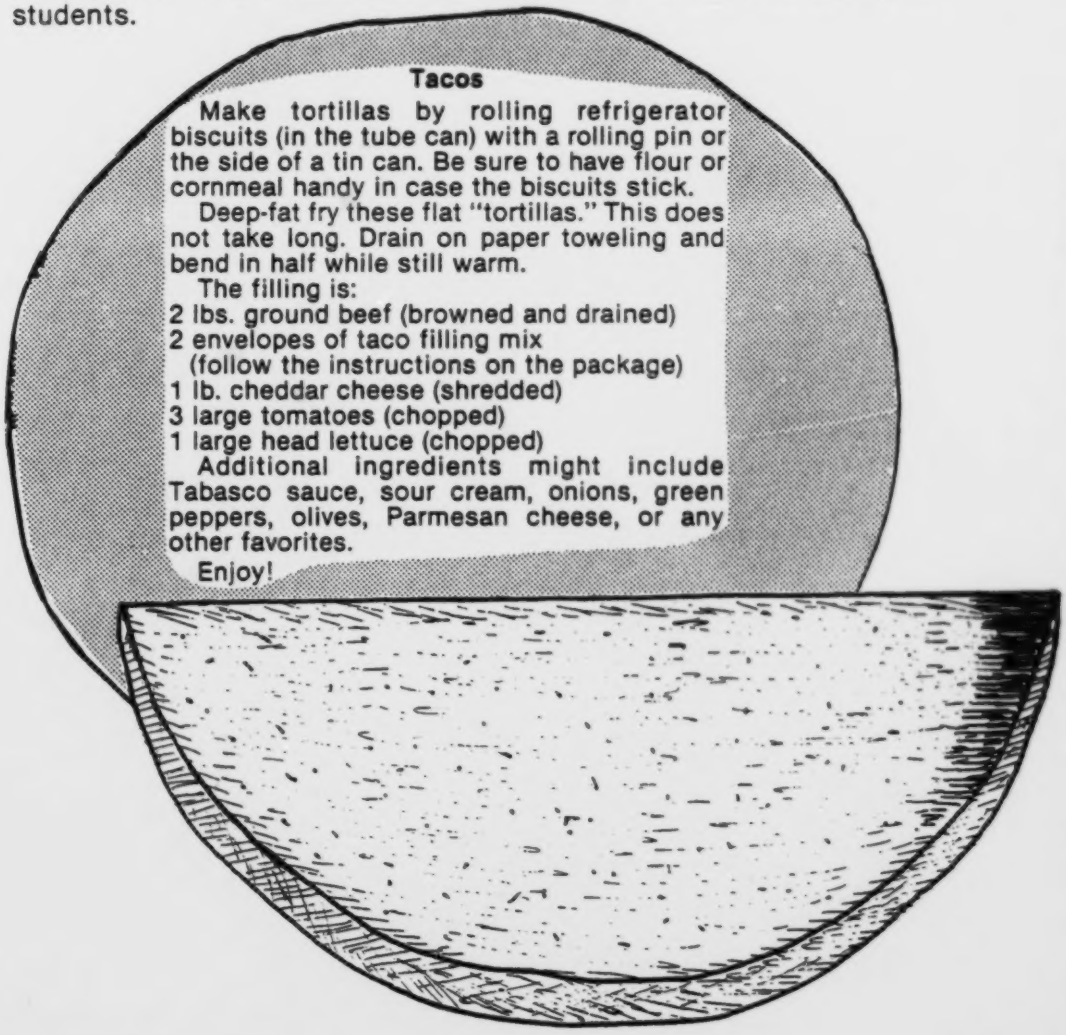
Deep-fat fry these flat "tortillas." This does not take long. Drain on paper toweling and bend in half while still warm.

The filling is:

2 lbs. ground beef (browned and drained)
2 envelopes of taco filling mix
(follow the instructions on the package)
1 lb. cheddar cheese (shredded)
3 large tomatoes (chopped)
1 large head lettuce (chopped)

Additional ingredients might include Tabasco sauce, sour cream, onions, green peppers, olives, Parmesan cheese, or any other favorites.

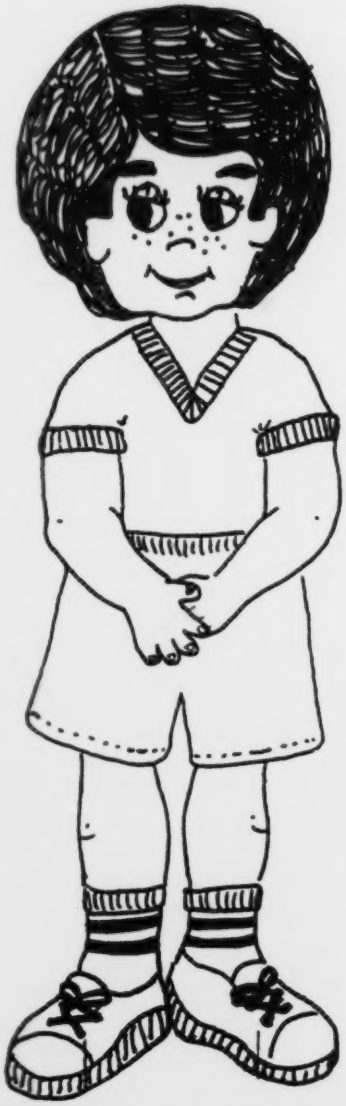
Enjoy!



JALAPENO GUACAMOLE

DESIGN YOUR OWN ETHNIC COSTUME

DOLL PATTERN: Duplicate these patterns on construction paper. Cut out. Glue 4-5 more pieces of construction paper behind each doll for thickness and support. Have children color these doll patterns. Cut slits with a razor blade in the feet for a stand.



TO MAKE THE STAND: Cut a rectangular piece of cardboard (1″ x 6″). Insert ends into slots to form a circular stand for the feet of the dolls. Add the ethnic costumes for the country that you are studying.

Color the costumes on the right.

Design your own Mexican costumes on the left. Color carefully.

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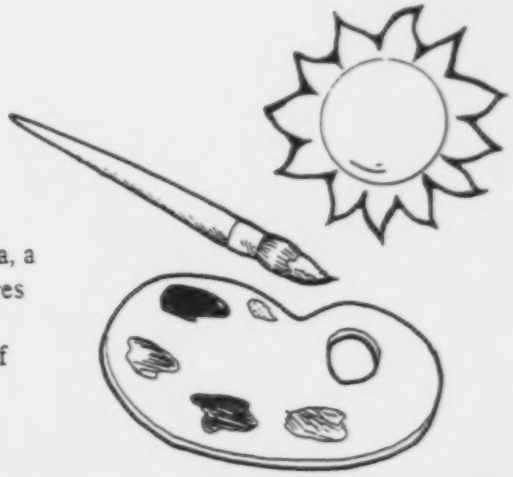
TRAVELIN' ON...

The following is a list of additional topics that interested or highly motivated students may want to learn more about:

Volcanoes
Oil production
Meaning of the flag emblem
Wetbacks
1910 Peasant's Revolt
Music of Mexico
1810 Rebellion
Pyramids at Teotihuacan
Aztecs
Influence of gold
Hernando Cortes
Learn more Spanish
Major products
Temperature graph for five Mexican cities for all twelve months
Mexican bark painting
Tree of life
Tin Christmas ornaments
God's Eyes (Ojos de Dios)
Molas
Silver (Taxco)
Acapulco
Mayan Indians (Yucatan)
Hieroglyphics

Diego



Author: Jeanette Winter

Publisher: Alfred A. Knopf, 1991

Summary: This is the story of the life of Diego Rivera, a great muralist of Mexico, beautifully told through pictures and simple text. He was a boy who loved to draw and grew up to use his talent to celebrate and tell the story of the Mexican people.

Culture: Mexican

Pre-reading: Ask students to tell you what they love to do the most. After getting several responses, show the cover of the book and ask students if they can tell what Diego loves to do the most. Of course, everyone will be able to answer—paint!

Post-reading:

1. Who are some of the people who helped Diego? In what way?
2. What are murals? Where did Diego get his idea of painting murals? (The great murals in the churches of Italy.)
3. How did Diego show his love of his people and his country? (Helping them fight against injustice and painting about them.)
4. Be sure to tell students the additional information given at the end of the book in "A Note About Diego Rivera." Ask students where they have seen murals.

Connecting Activities:

- Paint a mural for the classroom. Have it show something that is important to everyone in the class. It could be about a subject you are studying, a scene of a place with which everyone is familiar and enjoys, or a picture of everyone in the class doing something they love most.
- Have students write a letter to Diego Rivera telling him what they liked about the story.
- Have the students retell the story of Diego Rivera. One student can be the narrator, reading the text of the book. Other students can be chosen to act out the scenes as each page is read.
- Find out about other prominent Hispanic leaders and artists in America and in Mexico. Some names include: Cesar Chavez; Henry Cisneros; Gloria Estefan; Roberto Clemente.
- Invite local Hispanic professionals to come and visit the class. Have them tell about their work, why education is important, and the importance of working for what they believe in.
- Learn more about Mexico. Students can make and illustrate a "Fact Mini-Book of Mexico" pages 18-19. Encourage them to add pages as they learn more about Mexico.

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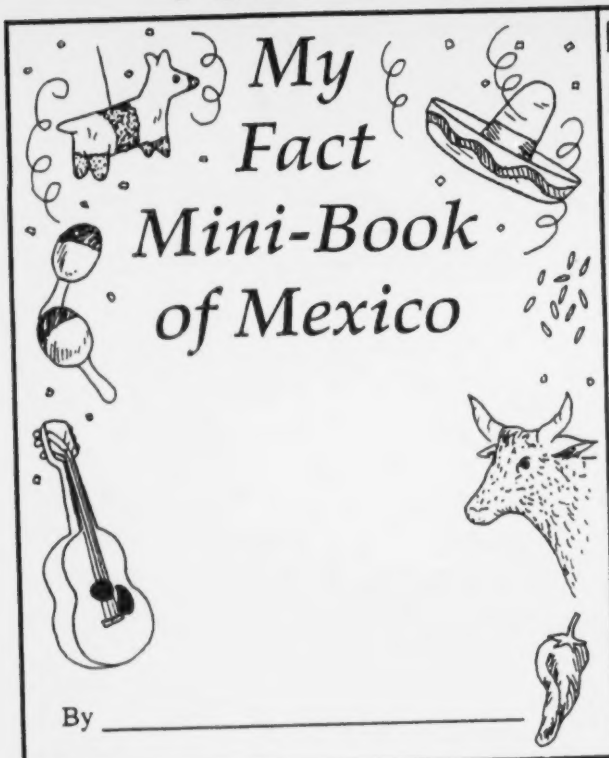
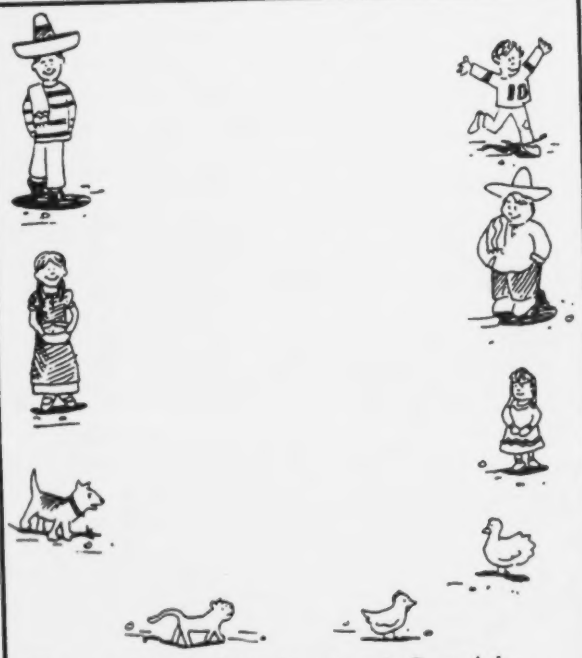
Fact Mini-Book of Mexico

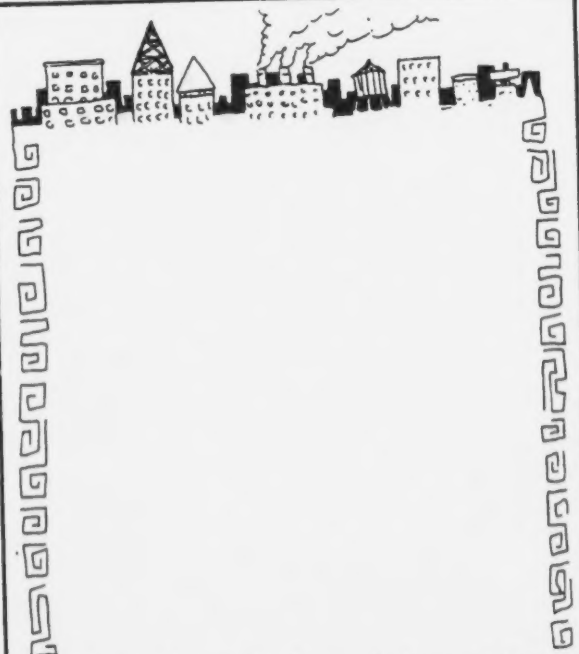


By _____

Mexico is a country in North America. It is south of the United States.



The people in Mexico speak Spanish.



Mexico City is the largest city and the capital of Mexico.

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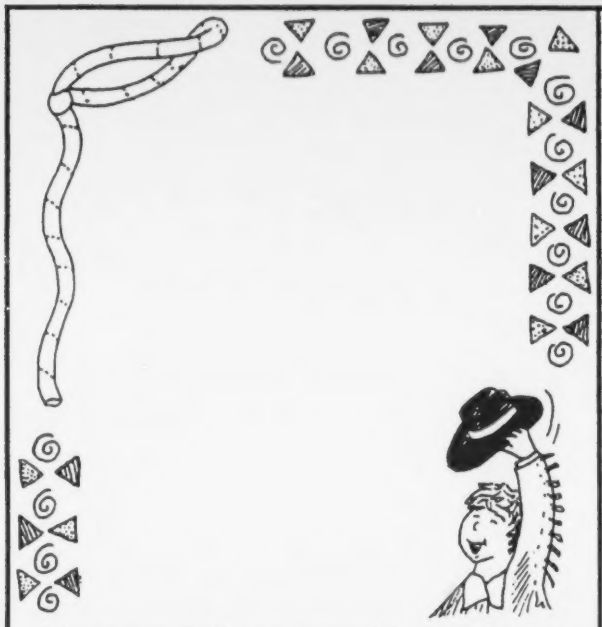
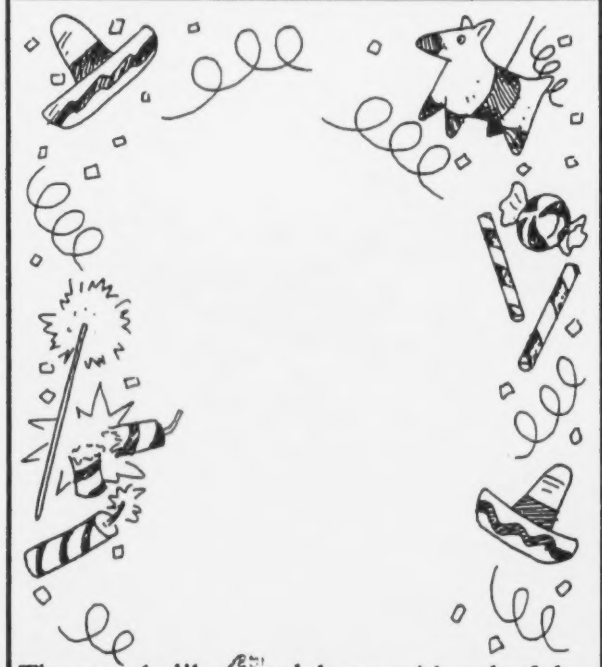
Fact Mini-Book *(cont.)*

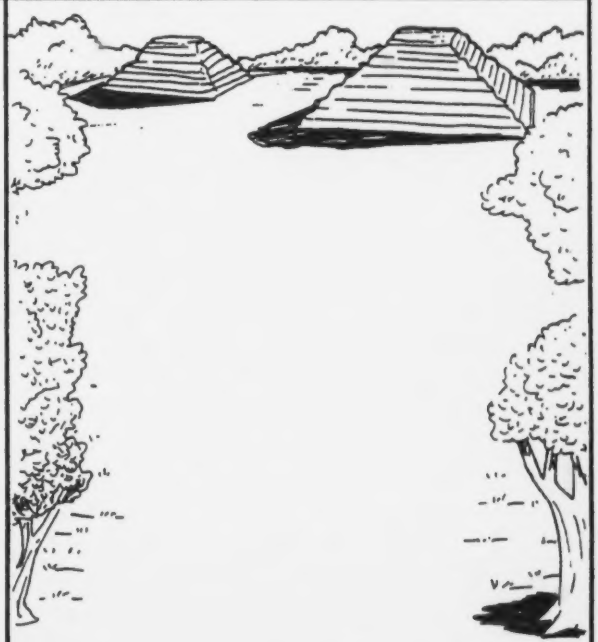


Many words that are used in the United States came from Mexico. Rodeo, canyon, lasso, and stampede are examples.

Mexican food is enjoyed throughout the world. Tacos, tostadas, beans, and rice are common Mexican foods.



The people like to celebrate with colorful fiestas.



Mexico has ancient pyramids and temples.

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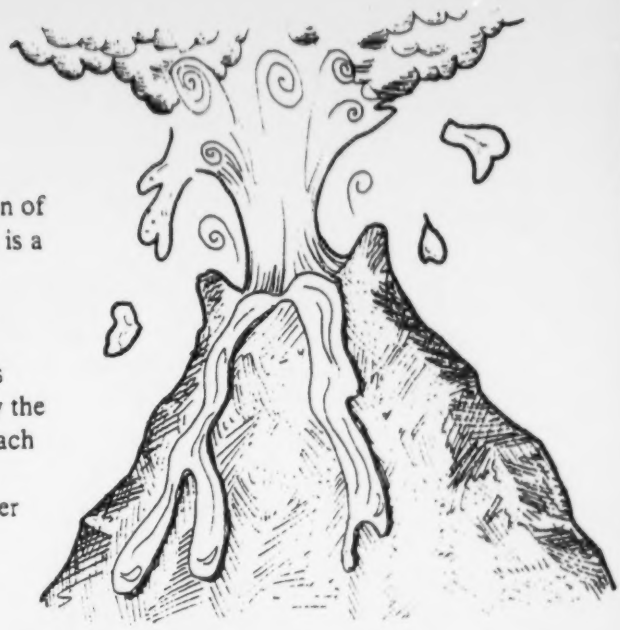
Hill of Fire



Author: Thomas P. Lewis

Publisher: Harper & Row, 1971

Summary: *Hill of Fire* is the true story of the eruption of Parícutin volcano in Mexico which occured in 1943. It is a unique story about a farmer who was unhappy because nothing exciting ever happened in his life. One day, everything changed when the ground opened up and a volcano started right in the middle of his cornfield. His home and the small, quiet village were soon covered by the lava and ash. Luckily, everyone had enough time to reach safety. The people built a new village and made new homes at safe distances from the volcano, and the farmer was quite content with his life from then on.

Culture: Mexican

Pre-reading:

1. Show the cover of the book and ask "What do you think the hill of fire is?"
2. What do you know about volcanoes?
3. Can you name any volcanoes?

Post-reading:

1. Why was the farmer unhappy? (Nothing new ever happened.)
2. How did the people of the village feel about the farmer? (They thought the farmer was foolish. They were content with what they had.)
3. Why didn't the plow move on the day when Pablo was helping his father? (It sank into a hole.)
4. What happened to the hole? (It became bigger and bigger. A big noise, white smoke, then fire came from it.)
5. How did the farmer warn others? (He rang the church bells.)
6. What is lava? (The melted, hot rock from the volcano.)
7. What name did the people give the great volcano? (El Monstruo, the monster)
8. Why did the people have a fiesta? (To celebrate their safety.)
9. How had the farmer's life changed? (He was no longer unhappy.)

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Hill of Fire *(cont.)*

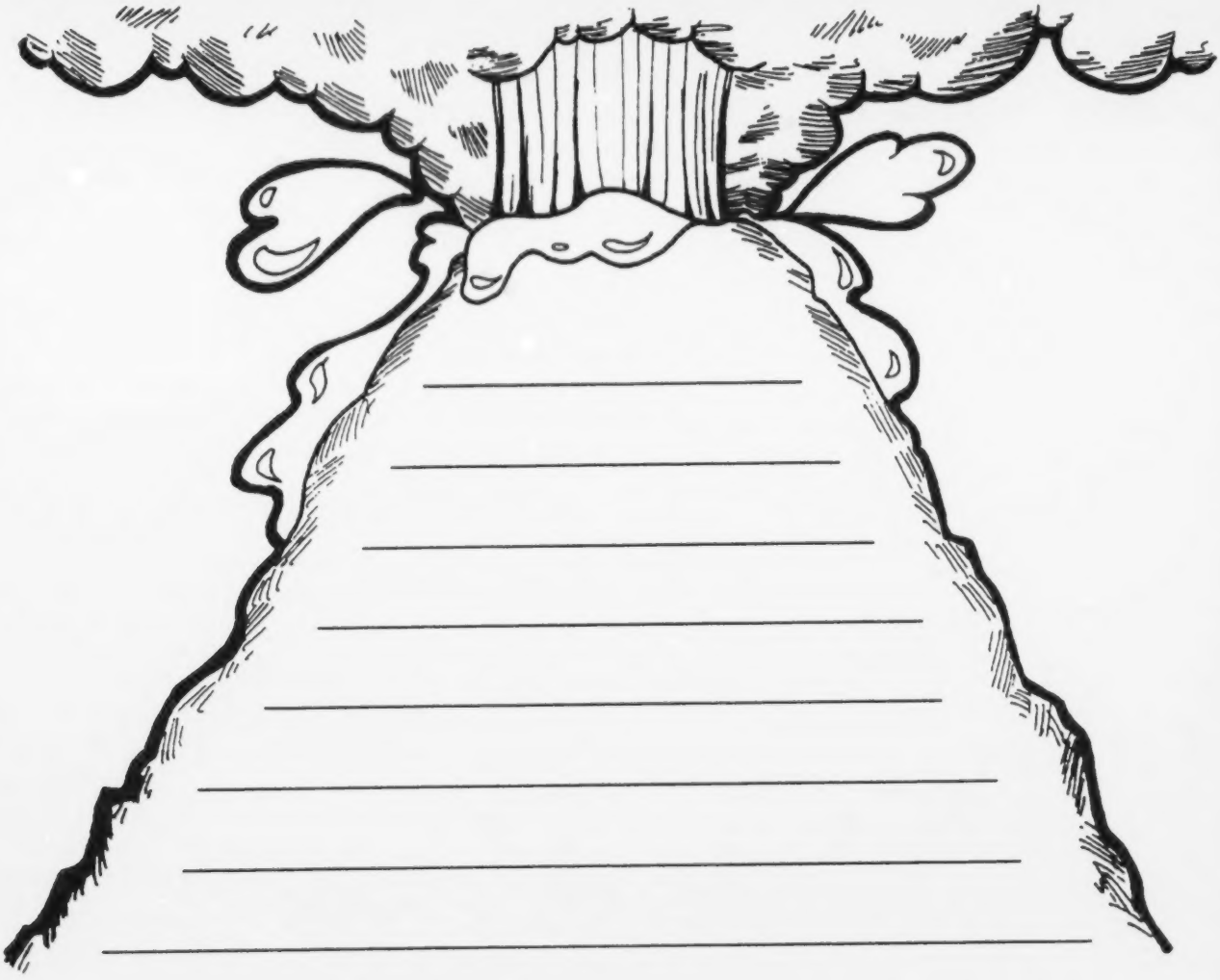
Connecting Activities:

- Parícutin volcano is in the state of Michoacán, about 200 miles west of Mexico City. Using a map of Mexico, locate Parícutin with the class. Calculate how far it is from your home. Discuss whether or not the students would like to visit the site and see the volcano and the abandoned village. What might they see if they went there today?
- Learn about volcanoes. In *Hill of Fire* the volcano started from a hole in the cornfield. Actually, that hole was probably a crack in the earth's crust caused by great pressure underground. Lava, which is magma that has escaped to the earth's surface, poured up through the crack. As the lava poured out and cooled down, it piled higher and higher and formed a mountain. The farmer and the villagers of Parícutin witnessed a mountain grow. It grew to a height of 1500 feet in eight months. By 1952 it had reached a height of 1700 feet, but has not erupted since then.
- There are four types of volcanic activity: extinct, dormant, intermittent, and active. Extinct volcanoes are "dead" and no longer erupt. Dormant volcanoes are "sleeping" and may erupt again some time in the future. Parícutin is a dormant volcano. Intermittent refers to those that erupt from time to time, and active volcanoes are those that erupt regularly.
- Most of the mountains in Mexico are volcanoes. Two well-known ones are Popocatépetl, which is Indian for "Smoking Mountain," and Ixtaccíhualt, which means "White Lady." The Aztecs believed these two mountains were gods. The legend is that Popocatépeltl was a warrior in love with the Aztec Emperor's beautiful daughter, Ixtaccíhuatl. Ixta mistakenly believed Popo had been killed at war and died of grief. When Popo returned, he laid her body on the mountain and stood guard over her, holding a burning torch.
- *Hill of Fire* tells the true story of Parícutin. Ask students to make up a story that would give a different explanation of why El Monstruo is there. (See page 76.)
- Make a Spanish dictionary to help learn some Spanish words and phrases. Use the form on page 77. Have students illustrate each word. Try to use them when appropriate. Greet students in the morning with "buenos días," and have them respond in Spanish. Here are a few words that are related to the story and would be easy to learn and use:

amigo -	friend	*casa* -	house
escuela -	school	*fiesta* -	celebration
hola -	hello	*adiós* -	goodbye
buenos días -	good morning	*¿Cómo está?* -	How are you?
mercado -	market place	*bien* -	fine
por favor -	please	*gracias* -	thank you

Legend of El Monstruo

Use your imagination and tell why the volcano at Parícutin is called El Monstruo (The Monster). You can use facts you know about the real story and add your own ideas to write your legend.



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Fiesta!

Author: June Behrens

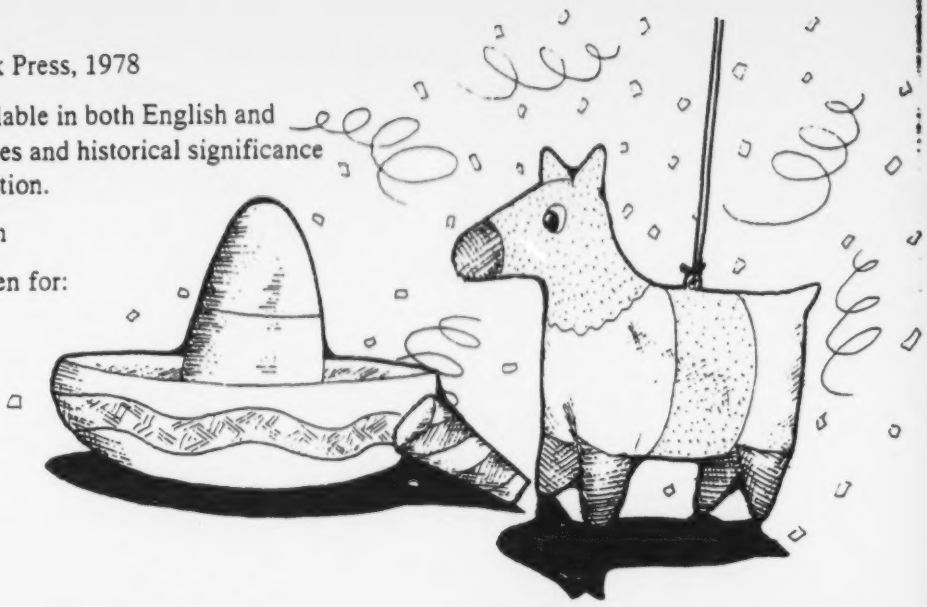
Publisher: Children's Book Press, 1978

Summary: This book, available in both English and Spanish, describes the activities and historical significance of the Cinco de Mayo celebration.

Culture: Mexican American

Pre-reading: Words to listen for:

Cinco de Mayo
Sombrero
Tortillas
Piñata
Fiesta
Mariachi
Señoritas
Amigo



Post-reading:

1. Why is there a celebration on the 5th of May? (To celebrate the defeat of the French army in 1862 at the battle of Puebla, Mexico.)
2. Why is this victory important to us, as well as the people of Mexico? (No foreign power has invaded North America since.)
3. What are some of the activities related to Cinco de Mayo? (Retelling of the battle, dancing, music, food, singing, games.)
4. What are the colors of the Mexican flag? (Green, red, and white.)

Connecting Activities:

- Have a Cinco de Mayo celebration and invite other classes to join in.
- Make tortillas in class.
- Re-enact the battle of Puebla, Mexico in which the French army was defeated by the poorly trained armed men led by General Ignacio Zaragoza.
- Learn dances and songs of Mexico.
- Make decorations—Mexican flag, tissue paper flowers, streamers.
- Set up games for everyone to take part in.

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Fiesta! *(cont.)*

Connecting Activities *(cont.)*

- Learn about other Mexican celebrations and holidays. Then do the crossword puzzle on page 92.

  Diez y Seis de Septiembre is Mexican Independence Day which is also celebrated like Cinco de Mayo. This is an important day because it is the celebration of Mexico's declaration of independence from Spain, much like our own Independence Day celebration of July 4th. On the morning of September 16, 1810, a priest named Father Hidalgo rang a church bell to call his people together in the town of Dolores, Mexico. His words: "¡Viva la Independencia! ¡Viva Mexico!" came to be called el Grito de Dolores, the Cry from Dolores. As news of Father Hidalgo's words spread, men came from everywhere armed with just sticks, stones, slingshots, and machetes, ready to begin the fight for freedom from Spain. Mexico won its freedom in 1821. The bell that Father Hidalgo rang is now in the National Palace in Mexico City. Like Cinco de Mayo, Diez y Seis de Septiembre is celebrated with fiestas. Other Mexican holidays include:

  The Day of the Dead is a celebration honoring the souls of loved ones who have died. See page 45 for additional details.

  The Day of Our Lady of Guadalupe, December 12, is the celebration of the miraculous vision of the Virgin Mary. See page 127 for additional details.

  Las Posadas is the traditional Christmas procession which culminates with the breaking of the piñata. Posada means inn or shelter, and the procession is a symbol of Joseph and Mary looking for shelter. It takes place each night from December 16th to the 24th. The heads of the group carry small images of Joseph and Mary while all others who follow carry lighted candles. As the group moves from house to house, they sing traditional songs about the first Christmas. At the last home, they are welcomed in and everyone enjoys the festivity of breaking a piñata.

  Epiphany, January 6, is the traditional day of gift-giving in Mexico. Epiphany is the day that the three kings brought gifts to baby Jesus.

- Often piñatas are used in Mexican celebrations. Make your own piñatas. *Piñatas* by Virginia Brock is an excellent source both for background information about the piñata and its uses, as well as easy step-by-step instructions for making a piñata. See page 93 for a simple piñata project that could be used during any special holiday celebration.

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Festivals of Mexico

Word Bank

Cinco de Mayo
Father Hidalgo
Independence
Fiesta
Souls
Tortillas
Las Posadas
Piñata
Guadalupe
Green

Across

1. A celebration
2. Part of each Mexican meal, like bread in the United States
5. The three colors of the Mexican flag are _____, red, and white.
8. Decorated clay or papier-mâché container filled with candy and toys.
9. December 12th is the celebration of Our Lady of _____.

Down

1. Person who called for Mexican Independence.
3. The Day of the Dead honors the _____ of those who have died.
4. Diez y seis de Septiembre celebrates Mexican _____ Day.
6. Celebration of the victory of the battle at Puebla, Mexico.
7. Traditional Christmas procession.

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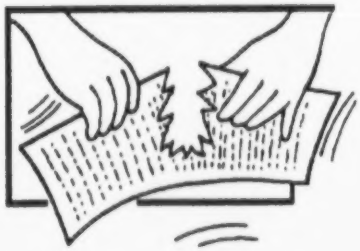
Piñata

Materials: newspaper; large tub or pail; wallpaper paste; oval balloons; paint; coat hanger

Preparation: This can be a group project or each child can make a small piñata. If it is to be a class project, divide the class into four or five groups and let each group work on the project together so everyone will have an opportunity to help. **Note:** This is a messy project. Have children wear old shirts and work in an area with no carpeting, if possible.

1. Blow up balloon and tie.

2. Tear strips of newspaper approximately 4" x 1". (The size will vary greatly when children tear paper.)

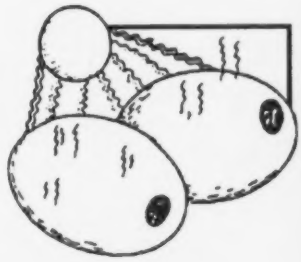


3. In a tub, mix wallpaper paste and water according to directions on package. Place tub beside balloon.

4. Students dip newspaper strips in paste and place on balloon.

5. Cover the balloon with one coat of newspaper strips. (Leave a small opening, about 2" in diameter at one end of the balloon.)

6. Let the project dry overnight. Carefully pop and remove balloon.



Continue this process daily until you have four or five layers of newspaper or until the piñata is sturdy. Let the paper dry before you apply the next layer. Paint and decorate as desired. Fill the piñata with assorted candy or small toys. Insert hanger, then cover the hole. When it dries you are ready to enjoy the fun of breaking it!

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Scribner's, 1932, ill. by Hilda Van Stockum, World Publishing, 1946. 10–12

VAN STOCKUM, HILDA, *A Day on Skates*, ill. by author, Harper, 1934. A Dutch schoolmaster takes his flock on a day's skating tour. 8–10

Mexico and South America

BANNON, LAURA, *Manuela's Birthday*, ill. by author, Whitman, 1939. A popular and lively story with brilliant pictures. 6–9

BEIM, LORRAINE and JERROLD, *The Burro That Had a Name*, ill. by Howard Simon, Harcourt, 1939. An amusing story of a boy's attachment for a burro. 6–9

BURBANK, ADDISON, *The Cedar Deer*, ill. by author, Coward, 1940. Breathless action and a good picture of primitive and modern life in Guatemala. 10–12

CLARK, ANN NOLAN, *Secret of the Andes*, ill. by Jean Charlot, Viking, 1952. Cusi lives among the great peaks of the Andes mountains, guarding a hidden herd of royal llamas and learning from old Chuto the sacred traditions of his Incan ancestors. Even after his journey to the world of men, Cusi knows that his destiny lies in the remote heights cherishing the flock. 10–14

CREDLE, ELLIS, *My Pet Peepelo*, photographs by Charles Townsend, Oxford, 1948. Delightful story of a little Mexican boy who finds he just can't bear to sell his pet turkey, because something you love is better than money. 7–12

DESMOND, ALICE CURTIS, *The Lucky Llama*, ill. by Wilfrid Bronson, Macmillan, 1939. A charming picture of boy and llamas. 10–12

ELIOT, FRANCES, *Pablo's Pipe*, ill. by author, Dutton, 1936. Quiet, slow-moving, but satisfying, this tale makes an excellent center for a Mexican play or pageant. 8–12

GARRETT, HELEN, *Angelo the Naughty One*, ill. by Leo Politi, Viking, 1944. The amusing reform of a small Mexican boy who did not like to take baths. 6–9

GILL, RICHARD C. and HOKE, HELEN, *Paco Goes to the Fair*, ill. by Ruth Gannett, Holt, 1940. The story of two Indian children in the mountains of Ecuador, who use some ancient Inca dye instead of the cheap imported red, while their parents are at the fair. 9–12

HADER, BERTA and ELMER, *Story of Pancho and the Bull with the Crooked Tail*, ill. by authors, Macmillan, 1942. A very funny story of a little Mexican boy's accidental capture of a ferocious bull. Pictures in brilliant colors. 5–9

HALL, ESTHER GREENACRE, *Mario and the Chuna*, ill. by J. M. de Aragon, Random House, 1940. A chuna is an Argentine bird that can spit a pebble out of its beak with unerring aim. A really funny story with a good picture of primitive rural life. 9–12

LIDE, ALICE A., *Aztec Drums*, ill. by Carlos Sanchez M., Longmans, 1938. Early civilization in Mexico, well described but incidental to a thrilling story. 10–14

LONG, EULA, *Far Away Holiday*, ill. by author, Morrow, 1947. The struggles of a little Mexican girl to make a proper flower wand for the church procession almost fail. A pleasant picture of family life.

MALKUS, ALIDA, *The Silver Llama*, ill. by author, Winston, 1939. Appealing, well-written picture of Peruvian Indians. 10–14

PARISH, HELEN RAND, *At the Palace Gates*, ill. by Leo Politi, Viking, 1949. Appealing adventure story of a small Peruvian hillbilly living on his own in the city of Lima. When he saves the president from plotters, the conclusion is naturally triumphant. 9–12

SAWYER, RUTH, *The Least One*, ill. by Leo Politi, Viking, 1941. A touching little tale of a boy's love for his donkey and his deep religious faith that the little burro will come back to him. 8–10

TARSHIS, ELIZABETH K., *The Village That Learned to Read*, ill. by Harold Haydon, Houghton, 1941. A robust story with humor and an amusing moral. Important in its focus on the national drive for literacy. 10–12

Pacific Islands

CROCKETT, LUCY HERNDON, *Lucio and His Nuong*, ill. by author, Holt, 1939. An amusing picture-book and a story popular from second grade to high school. Six-year-old Lucio and a huge water buffalo are the principal characters in a story of the Philippines. 8–12

SPERRY, ARMSTRONG, *Call It Courage*, ill. by author, Macmillan, 1940. This Newbery Medal book is an exciting adventure story and also the tale of one boy's conquest of fear. 10–12

Scandinavian Countries

BESKOW, ELSA, *Pelle's New Suit*, ill. by author, Harper, 1929. 3–8

BURGLON, NORA, *Children of the Soil*, ill. by Edgar Parin d'Aulaire, Doubleday, 1932. (Sweden)

Deep Silver, ill. by Peter Hurd, Houghton, 1938. (Norway)

The Gate Swings In, ill. by Richard Floethe, Little, 1937. (Sweden)

Sticks Across the Chimney, ill. by Fritz Eichenberg, Holiday, 1938. (Denmark)

Good stories with wholesome ideals and rousing plots centered around mysteries. 10–14

HENRY, MARGUERITE, *Auno and Tauno*, ill. by Gladys R. Blackwood, Whitman, 1940. The entertaining picture-story of a small Finnish boy who skips out of school where he is supposed to remain. The device by which he escapes tickles children. (Finland) 6–9

Switzerland

CHONZ, SELINA, *A Bell for Ursli*, ill. by Alois Carigiet, Oxford, 1950. One of the most beautiful picture-stories to come out of Europe, this is also an exciting adventure story of a small Swiss boy determined to have the largest bell to ring in the spring processional. 6–9

GAGGIN, EVA B., *An Ear for Uncle Emil*, ill. by Kate Seredy, Viking, 1939. A humorous but very long story about a little girl who manages to have her masculine doll, "Uncle Emil," transformed into a coquettish female. 10–12

Eskimo Stories

DOONE, RADKO, *Nuvat the Brave*, ill. by Hans Wallen, Macrae-Smith, 1934. An Eskimo boy overcomes his cowardice. 10–12

FREUCHEN, PIPALUK, *Eskimo Boy*, ill. by Ingrid Vang Nyman, Lothrop, 1951. This epic tale, translated from the Danish, is the grimmest, most terrifying picture of Eskimo life we have had. It is the story of a boy's fight to save his family from starvation. The realistic details make it unsuitable for young children, but the heroism of the boy and his deeds are good for older children to read about. 10–12

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MEXICO

Integrated Activities for Intermediate Students

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Concord Elementary
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1992 Fulbright-Hays Participant
Mexico and Guatemala

INTRODUCTION

The following activities have been designed to enrich a study of Mexico; they are not meant to stand alone nor are they intended to cover every aspect of Mexican culture. Endless ideas exist in that arena and would be a wonderful culmination to a unit. Such things include food, music, making and breaking a pinata, obtaining posters at a travel agency for display purposes and/or for preparing a trip, and more. For the most part, necessary materials are included.

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MAPPING

Locate and label Mexico on a world map to see her perspective within the world.

On a map of Latin America, locate and label Mexico to see her perspective from a different point of view. Also, label the following:

-United States
-Guatemala
-Belize
-Pacific Ocean
-Gulf of Mexico
-Caribbean Sea
-Baja Peninsula
-Yucatan Peninsula
-Mexico City
-The Tropic of Cancer
-The Equator
-The Tropic of Capricorn

*Challenge: Label all Latin American countries including those in the Caribbean.

*Challenge: Identify and research other countries which are at the same latitude as Mexico. Are their climates similar? Do they have crops in common? Why do you think so?

*Challenge: Construct a flour and water relief map of Mexico. Paint it according to elevation, label any mountain ranges, and include a legend.

*Challenge: Label the states of Mexico on a blank map. (An answer key is provided.)

*Challenge: Make Mexican pins by following these directions:
1. Shrink and copy an outline map of Mexico.
2. Have students color and label it.
3. Laminate them.
4. Attach a safety pin to the back and wear throughout the unit.

Name _____

Countries of the World

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Name _____

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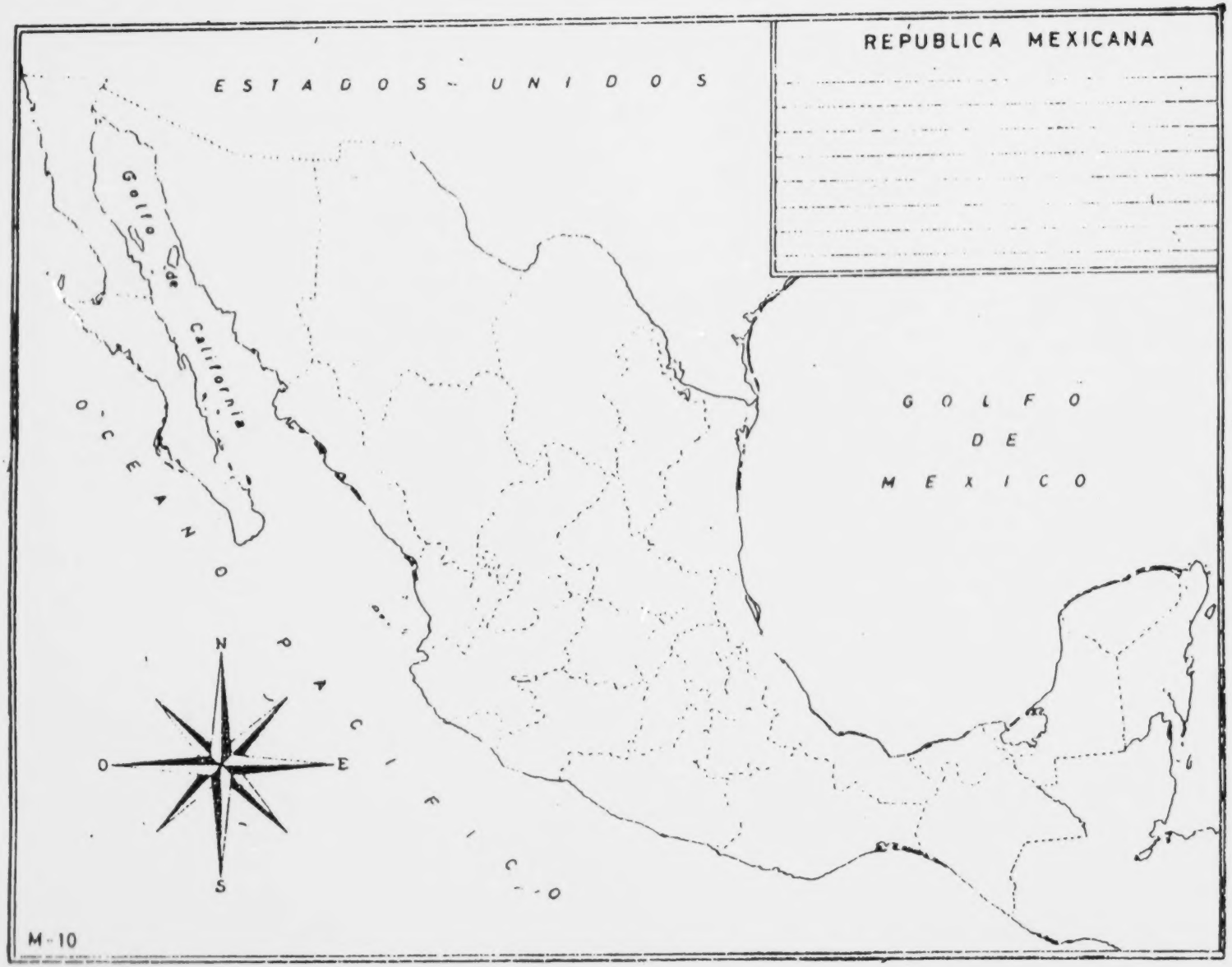
Outline Map 14


REPÚBLICA MEXICANA
ESTADOS - UNIDOS
Golfo de California
OCEANO PACIFICO
GOLFO DE MEXICO
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HISTORICAL TIMELINE

Make a tagboard timeline of important events in Mexico's history. Include dates (of course), pictures, and a short description for each entry. Post these above the dates displayed on the timeline in increments of ten years beginning with 1770 and ending with 1970. (Examples have been included but more may and should be added.)

Compare these events to events in United States' history. Depict these with dates, pictures, and short descriptions as well and display them below the dates listed.

Use this as a starting point for discussion of similarities and differences between the history of Mexico and the history of the United States. For example, both the United States and Mexico were once a colony of a European power. A difference between the two nations, however, is that the United States continued to expand while Mexico lost territory.

Notable Dates in Mexico's History

1821 - Mexico becomes independent (from Spain)
1836 - Texas rebels against Mexico
1846-1848 - Mexico at war with U.S. - loses California and other territories
1864-1867 - Maximilian rules as Emperor of Mexico
1867 - Juarez becomes president of Mexico
1876-1911 - Diaz is virtual dictator of Mexico
1910-1920 - Era of many revolutions
1917 - New constitution begins years of reform that benefit many of Mexico's people
1953 - Women given equal citizenship and the right to vote

Notable Dates in United States' History

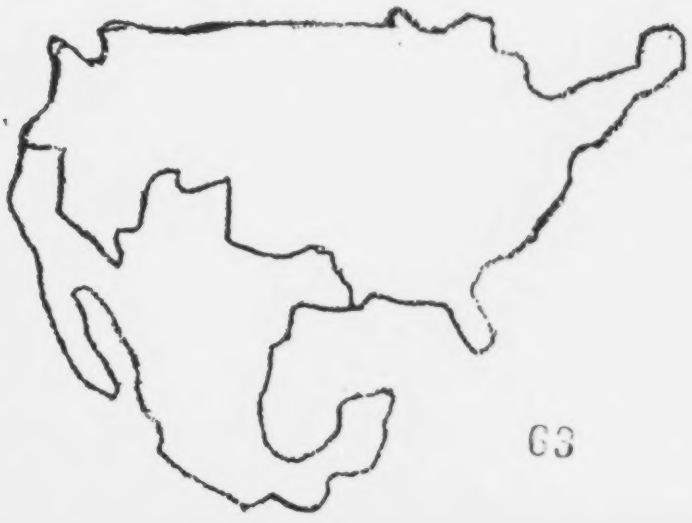
1776 - United States becomes independent (from England)
1789 - George Washington becomes the first president
1803 - U.S. buys the Louisiana Purchase from France
1846-48 - U.S. at war with Mexico - gains California and other territories
1867 - U.S. buys Alaska from Russia
1898 - Spanish/American War
1920 - Women given the right to vote

*Challenge: On a map of North America, draw Mexico and the United States as if Texas, New Mexico, Arizona, and California belonged to Mexico. How would the two countries be different?

BEFORE EUROPEAN COLONIZATION

MEXICO AND THE UNITED STATES TODAY

MEXICO AND THE UNITED STATES IF THINGS HAD BEEN DIFFERENT



MAKING A CHART
"Comparing and Contrasting"

Using MECC's "World Community" software, make hard copy databases of Mexico and the United States. Preview given information and devise a chart which portrays similarities and differences. Possible categories may include form of government, population, language(s), religion(s), industries, imports, exports, etc. Discuss possible reasons why these similarities and differences exist.

Category	Mexico	U.S.
government		
population		
language(s)		
religion(s)		
industries		
imports		
exports		

*Note: You may wish to consult additional sources for current population figures.

*Challenge: Print out a database for one or several other Latin American countries and compare them to Mexico. Can any generalizations be made?

Name: Mexico
Form of Government: Republic
Established: 1810
Continent: North America
Region: Mexico
Area: 761,600
Population: 80,484,000
Population Density: 105
Median Age: 18.2
Urban Population: 70
Birth Rate: 36.2
Death Rate: 6.9
Fertility Rate: 4.9
Life Expectancy: 66.0
Literacy Rate: 83
Main Languages: Spanish
Major Religions: Roman Catholic
GDP (millions of $): 171,267
Per Capita Income: 2,317
Arable Land: 12
World Produce: citrus fruits
coffee
sugarcane
National Produce: cattle
corn
hogs
National Mineral: copper
lead
zinc
World Mineral: bismuth
graphite
lead
mercury
silver
zinc
Major Industries: cement
steel
fertilizer
Principal Imports: machinery
motor vehicles
chemicals
Principal Exports: crude oil
machinery
coffee

Name: United States
Form of Government: Republic
Established: 1776
Continent: North America
Region: United States and Canada
Area: 3,615,122
Population: 234,548,000
Population Density: 66
Median Age: 31.0
Urban Population: 79
Birth Rate: 17.4
Death Rate: 9.2
Fertility Rate: 2.0
Life Expectancy: 73.2
Literacy Rate: 99
Main Languages: English
Spanish
Major Religions: Protestant
Roman Catholic
Judaism
GDP (millions of $): 3,052,087
Per Capita Income: 13,157
Arable Land: 21
World Produce: apples
apricots
barley
cattle
cherries
citrus fruits
corn
cotton
dairy products
eggs
fish
fruits
hogs
lumber
oats
peanuts
peaches
pears
plums
poultry
sorghum
soybeans
strawberries
sugarbeets
tobacco
vegetables
wheat
National Produce: cattle
corn
wheat
National Mineral: coal
natural gas
petroleum
World Mineral: aluminum
barium

World Mineral: cadmium
coal
copper
gypsum
iron
lead
limestone
magnesium
marble
mercury
molybdenum
natural gas
petroleum
phosphates
potash
salt
selenium
silver
sulfur
tellurium
titanium
tungsten
uranium
magnesium
zinc

Major Industries: electrical goods
motor vehicles
chemicals

Principal Imports: crude oil
motor vehicles
machinery

Principal Exports: machinery
chemicals
wheat

CURRENCY

Different countries have different forms of currency (money). For example, the currency of the United States is the dollar, in Great Britain it is the pound, and in Mexico it is the peso. When people travel to another country, they must exchange their form of currency for the money used in that particular country in order to make purchases. How much money a visitor gets for his/her currency depends on the economy of both nations. In the summer of 1992, a United States traveler received 3000 Mexican pesos for one U.S. dollar. Using this exchange rate (3000 pesos = 1 U.S.D.), determine the cost in either dollars or pesos of the following items you will need to buy on your trip assuming they are the same price in both countries.

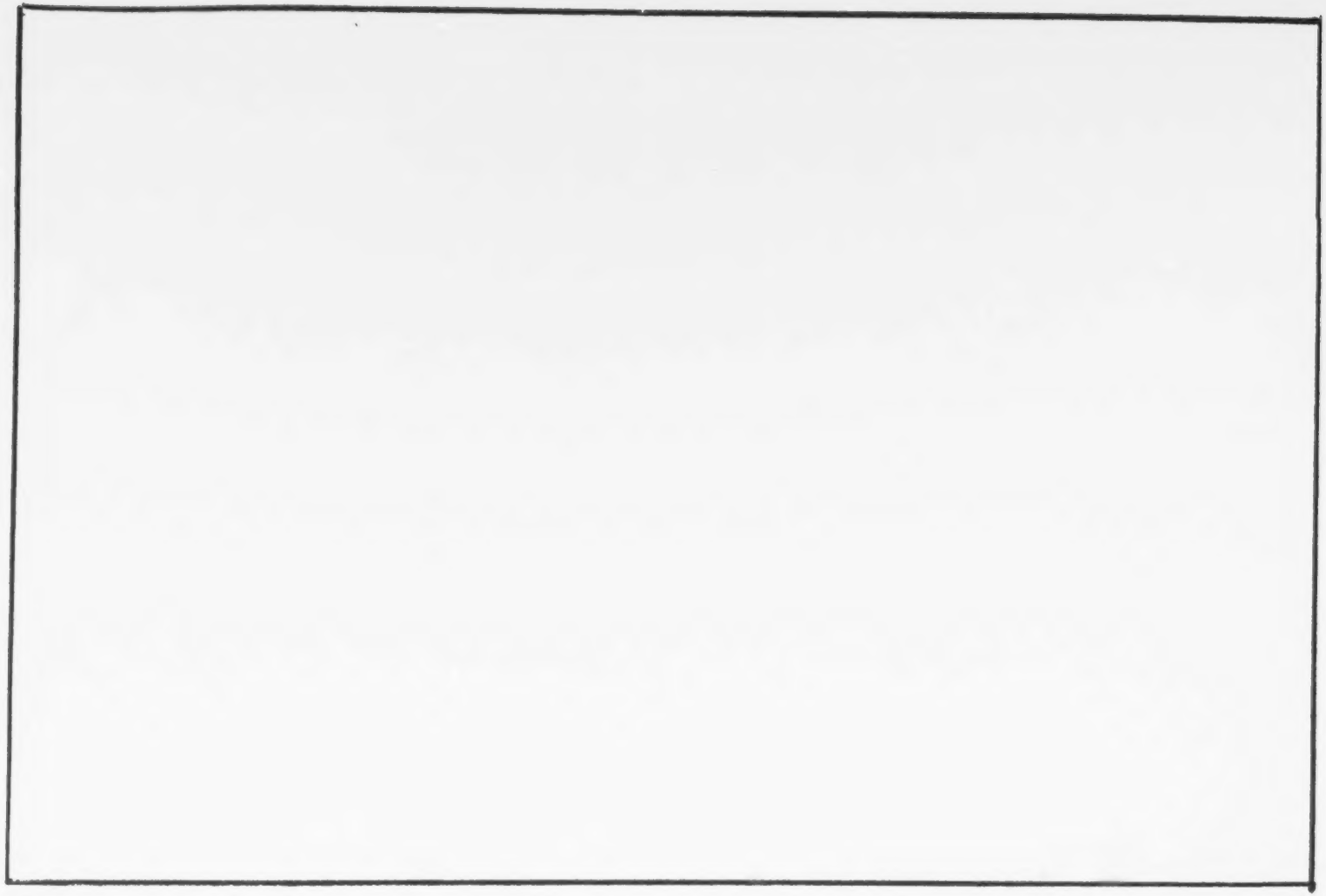
Item	U.S.D. ($)	Pesos
roll of film	$4.00	
suntan lotion	$5.50	
umbrella	$9.00	
taxi ride		10,500
guide book		23,000
horseback riding		16,500

When you have calculated the above figures, determine an item you may need on your trip and the price in dollars for that item. Do the same for another item but convert the price to pesos and leave the dollar column blank. Give this data to a friend to solve.

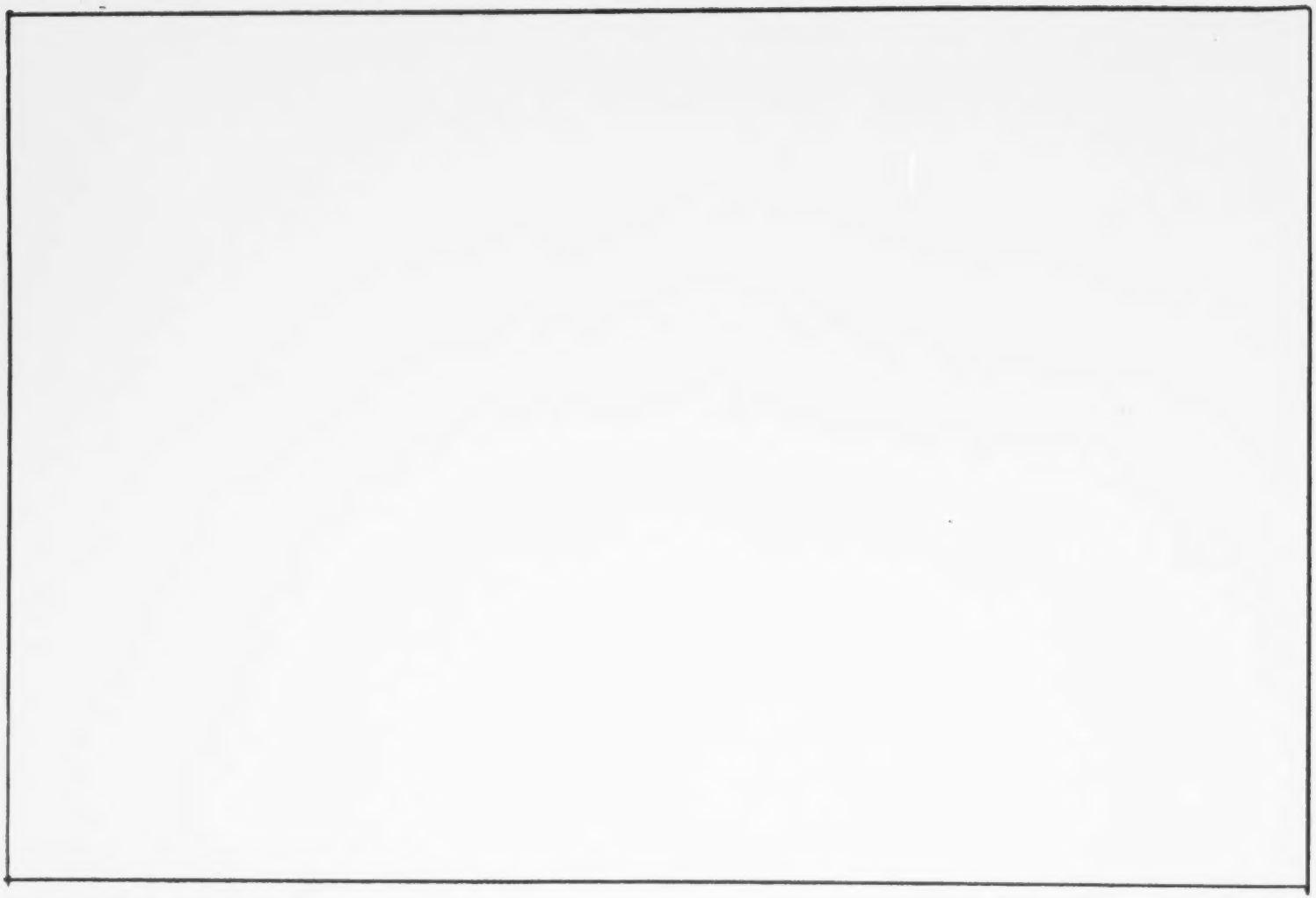
*Challenge: Determine the current exchange rate of pesos for dollars and complete the chart accordingly.

*In January of 1993, Mexico is dividing her currency by 1000. In other words, a 3000 peso bill would be changed to a three peso bill. Help Mexico design a new three peso bill, both front and back. Use what you know about Mexico in order to include pictures and symbols appropriate to the country. Use a United States dollar bill as a guideline. Be creative!

THREE PESO BILL - FRONT



THREE PESO BILL - BACK



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SPANISH

Spanish is the official language of Mexico as well as most other Latin American nations. Introduce Spanish into the classroom by posting these common Spanish words and phrases. Greet students accordingly and use words when appropriate.

*Challenge: On a world map, color and label all Spanish-speaking countries. Why might Spanish be an important language for United States citizens to learn?

SALUTATIONS

ENGLISH	SPANISH
Good morning	Buenos días
Good afternoon	Buenas tardes
Good evening	Buenas noches
How are you?	¿Como está?
I'm pleased to meet you	Mucho gusto
Thank you	Gracias
Please	Por Favor
Good-bye	Adiós

EVERYDAY EXPRESSIONS

ENGLISH	SPANISH
Yes	SÍ
No	No
Please	Por favor
Excuse me	Dispense
Is it possible?	¿Es posible?
You're welcome	De nada
I'm sorry	Lo siento
I don't know	No sé
What time is it?	¿Que hora es?

NUMBERS

ENGLISH	SPANISH
one	uno
two	dos
three	tres
four	cuatro
five	cinco
six	seis
seven	siete
eight	ocho
nine	nueve
ten	diez
eleven	once
twelve	doce
thirteen	trece
fourteen	catorce
fifteen	quince
sixteen	diez y seis (dieciseis)
twenty	veinte
thirty	treinta
forty	cuarenta
fifty	cincuenta
sixty	sesenta
seventy	setenta
eighty	ochenta
ninety	noventa
one hundred	cien (ciento)
one thousand	mil

COLORS

ENGLISH	SPANISH
red	rojo
yellow	amarillo
blue	azul
white	blanco
black	negro
green	verde
purple	morado
brown	castaño

DAYS OF THE WEEK

ENGLISH	SPANISH
Monday	lunes
Tuesday	martes
Wednesday	miércoles
Thursday	jueves
Friday	viernes
Saturday	sábado
yesterday	ayer
today	hoy
tomorrow	mañana

MONTHS OF THE YEAR - SEASONS

ENGLISH	SPANISH
January	enero
February	febrero
March	marzo
April	abril
May	mayo
June	junio
July	julio
August	agosto
September	septiembre
October	octubre
November	noviembre
December	diciembre
spring	primavera
summer	verano
autumn	otoño
winter	invierno

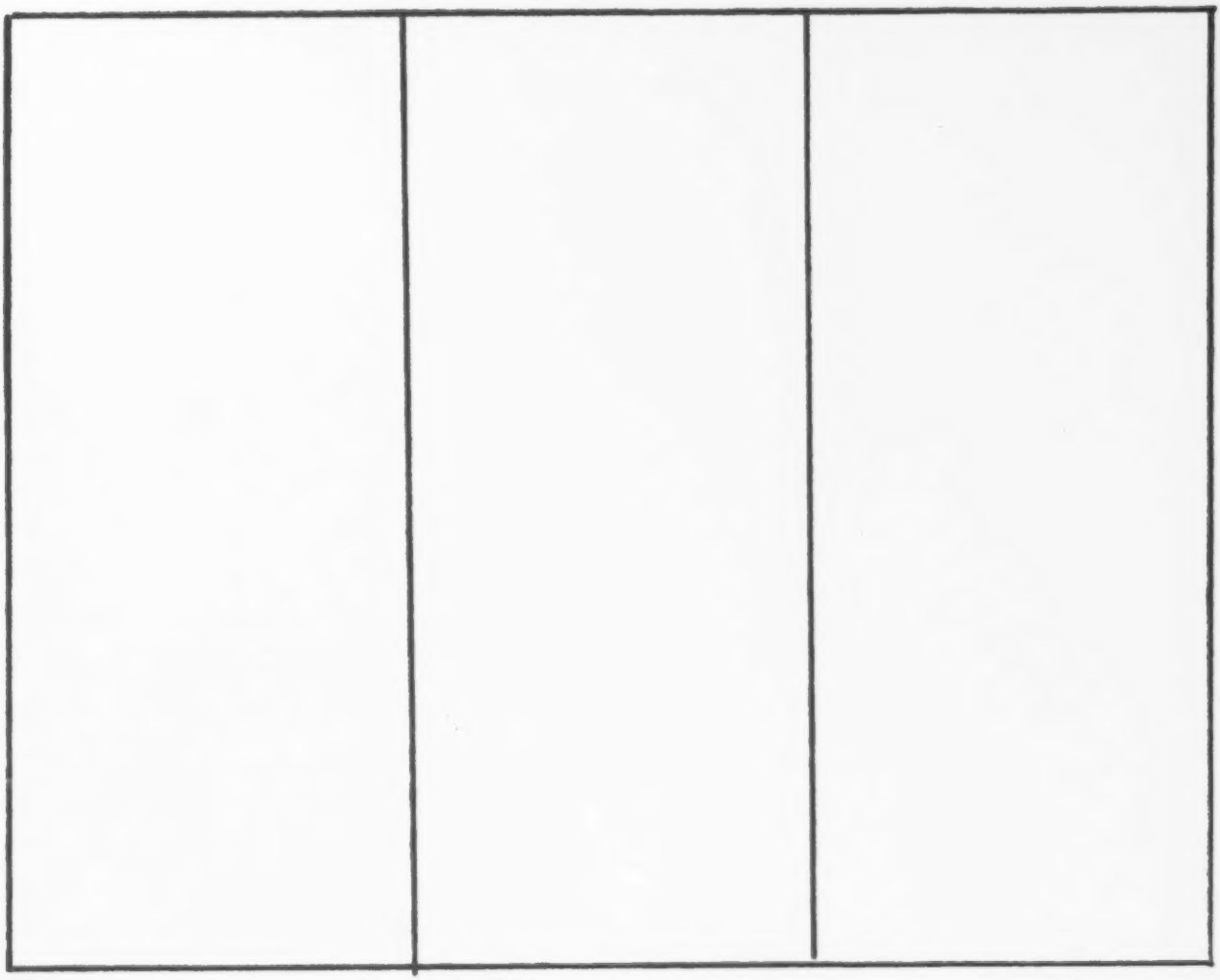
MEXICAN FLAG

Look up the Mexican flag in a world almanac. Draw and color it below.

What does the eagle holding the serpent represent?

What do the colors symbolize?

green _____ orange _____



POSTAGE STAMP

Design a block of four stamps that depict various aspects of life in Mexico. Follow the directions below.

Materials

-8 1/2 x 11 inch white paper
-markers
-small paintbrush
-small pin
-measuring spoon
-mixing spoon

Glue Ingredients

-one package unflavored gelatin
-two tablespoons fruit juice
-one teaspoon sugar

*(note: This recipe makes enough glue for two sheets of stamps)

Directions

-Divide the paper into four equal sections both horizontally and vertically.
-Color each section with a design that tells something about Mexico.

-To make the glue, combine the ingredients in a small saucepan over low heat.
-Heat and stir just until the gelatin is dissolved.
-Remove the pan from the heat and allow it to cool slightly.

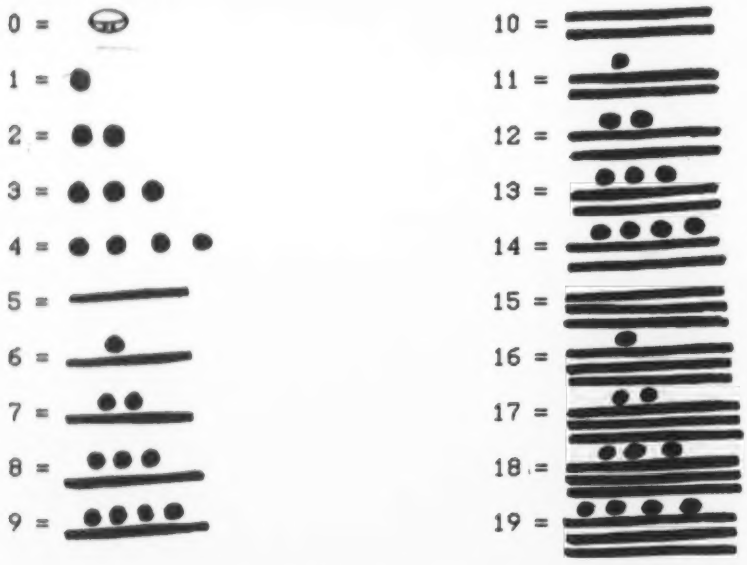
-Using the paintbrush, cover the back of the sheet of stamps with glue.
-Let the glue dry overnight.

-To use a stamp, cut one from the sheet with a pinking shears.
-Lick the back and stick it on an envelope or package.

MAYAN NUMBERS

The Mayans lived in Central America from about 1500 B.C. to 1500 A.D. They were sophisticated in the areas of astronomy and mathematics. The Mayans had developed a perfect calendar and they understood the concept of zero. When the Spanish arrived in the sixteenth century, the Mayans were gone. In fact, their civilization had been dead for several centuries. No one knows why.

Following are the Mayan numerals from one to nineteen. It was believed that zero represented a clam shell.



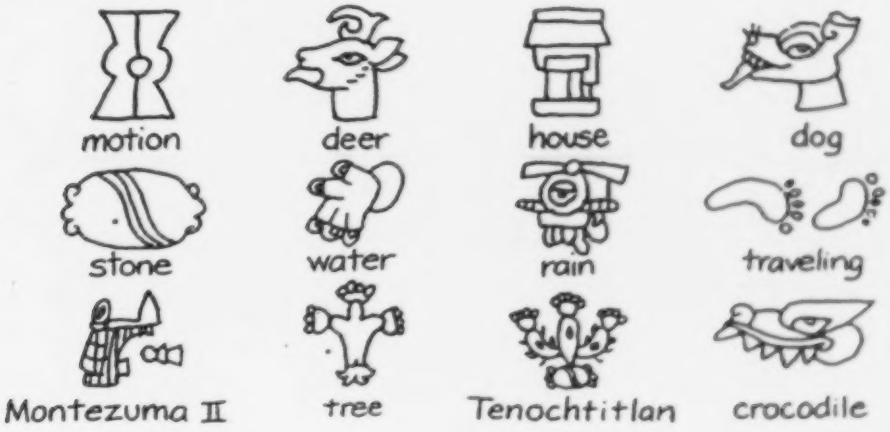
Write answers to the following questions using Mayan numberals.

1. How many siblings do you have? _____
2. Write out the number sentence 2 + 3 = 5. _____
3. What's you favorite number? _____
4. What month does school get out for the summer? _____
5. How many pets do you have? _____

*Challenge: The Mayan system was based on twenty. (We use base ten.) Research Mayan numerals twenty and above to see how they were written.

GLYPHS

A glyph is a symbol that stands for a word. The Aztecs and Mayans used a form of picture writing to record stories of their past. Sometimes two or more glyphs were combined to make a longer word. For example, what two glyphs were combined to make Tenochtitlan? Use the glyphs below to write a story about the Aztecs. Create extra glyphs if necessary. Enjoy coloring the glyphs on the following page.



*Challenge: Make a Mayan mask out of 9" x 12" oaktag and decorate it with glyphs.

*Challenge: Mayan pottery is characterized by rich reds, oranges, blacks, browns, and creams. If possible, design a clay pot. Decorate it with glyphs that tell a story.

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THE AZTEC CALENDAR

Background Information:

The Aztec Calendar was never really a calendar at all. It was a monument to the sun and was called The Sun Stone. It was also dedicated to human sacrifice. It is 3.57 meters in diameter and weighs 24.5 tons. It was carved during Axayacatl's reign, the sixth Aztec emperor, in 1479.

"The pre-Hispanic people of Mexico developed highly advanced astronomical knowledge which permitted them to have a calendar of such precision that it was far superior to any in the world at that time. In addition to calculation of the days they knew the precise times of the equinoxes, the phases of the moon and Venus, the length of the years of Mercry and Mars, as well as various celestial phenomena such as solar and lunar eclipses, and the periodicity of comets whose appearances they could predict with exactitude. They also developed a complex cosmology in which they combined scientific knowledge with magico-religious concepts, all of which the Aztecs left carved upon the Sun Stone through symbols arranged harmoniously and logically resulting in a great work of art." (Departamento de Produccion. Aztec Calendar.)

Innermost Circle: Tonatiuh, Sun God

Second Circle: Four suns of previous fifty-two year epochs; jaguar (NE), wind (NW), rain (SW), and water (SE) are shown. The four cardinal points are also represented in this circle.

Third Circle: This solar calendar was composed of eighteen periods of twenty days plus five days. Beginning with the upper left box and traveling counterclockwise, the representations are as follow: Crocodile, Wind, House, Lizard, Serpent, Death, Deer, Rabbit, Water, Dog, Monkey, Plant (coarse grass), Reed, Jaguar, Eagle, Vulture, Movement, Flint of Obsidian, Rain, and Flower.

Outer Circle: Two fire serpents (Xiuhcoatl) who transported the sun through the sky

THE AZTEC COSMOS

Teoilhuicatlapaluaztli-Ollin Tonalmachiotl
The Great and Venerable Mechanism of the Universe

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LITERATURE

Read a story about Mexico. Help students find literature for pleasure reading. See the attached bibliograhpy.

Aardema, Verna. Pedro and the Padre. Penguin Books, 1991.

Aardema, Verna. The Riddle of the Drum: A Tale from Tizapan Mexico. Four Winds Press, 1979.

Aiken, Riley. Mexican Folktales from the Borderland. Southern Methodist University Press, 1980.

Bierhorst, John. The Hungry Woman: Myths and Legends of the Aztecs, William Morrow, 1984.

Bierhorst, John. Spirit Child; A Story of the Nativity. Morrow, 1984.

dePaola, Tomie. The Lady of Guadalupe. Holiday House, 1980.

Gifford, Douglas. Warriors, Gods, and Spirits from Central and South American Mythology, Schocken Books, 1983.

George, Jean Craighead. The Shark Beneath the Reef. Harper and Row, 1989.

Kurtycz, Marcos, and Ana Garcia Kobeh. Tigers and Opposums: Animal Legends. Little, Brown, 1984.

Lattimore, Deborah Nourse. The Flame of Peace: A Tale of the Aztecs. Harper and Row, 1987.

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Lazarus, Keo Felker. The Billy Goat in the Chili Patch. Steck-Vaughn, 1970.

Marrin, A. Aztecs and Spaniards: Cortes and the Conquest of Mexico. Antheneum, 1986.

Morey, Janet, and Wendy Dunn. Famous Mexican Americans. Cobblehill Dutton, 1989.

O'Dell, Scott. The Amethyst Ring. Houghton Mifflin, 1983.

O'Dell, Scott. The Black Pearl. Houghton Mifflin. 1967.

O'Dell, Scott. The Captive. Houghton Mifflin, 1979.

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O'Dell, Scott. The Feathered Serpent. Houghton Mifflin, 1981.

O'Dell, Scott. The King's Fifth. Houghton Mifflin, 1966.

O'Dell, Scott. Zia. Houghton Mifflin, 1976.

Politi, Leo. Song of the Swallows. MacMillian, 1948.

Prieto, Mariana, and Grizella Hopper. Birdmen of Papantla. Ward Ritchie Press, 1972.

Rohmer, Harriet, and Mary Anchondo. How We Came to the Fifth World: A Creation Story from Ancient Mexico. Children's Book Press, 1988.

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Taylor, Theodore. The Maldonado Miracle. Doubleday, 1973.

West, John O. Mexican American Folklore, August House, 1988.

DEBATES

Divide the class into two groups. After providing all students with both sides of a given issue, have them debate any or all of the following:

Rain Forest

a. Farmers who are cutting them down in order to survive

b. Wealthy environmentalists who don't agree with their destruction

Free Trade

a. People who will spend less on items such as cars and food

b. Unskilled and uneducated workers who will lose jobs

Population Explosion

a. Families who have many children for religious or survival reasons

b. People who are concerned about the world's population (and promote birth control education)

*note: This may be tied into pollution and/or water shortages, especially in Mexico City

United States of AMERICA

a. U.S. Citizens who call themselves "Americans"

b. People who don't live in the United States but do live in North, Central, or South America, and may find the fact that U.S. citizens call themselves "American" offensive

*Challenge: Assign students to research the above topics in order to support one or both sides of an issue.

*Challenge: Have students research current events to determine other cotroversial issues pertinent to Mexico and/or her relationship to the United States.

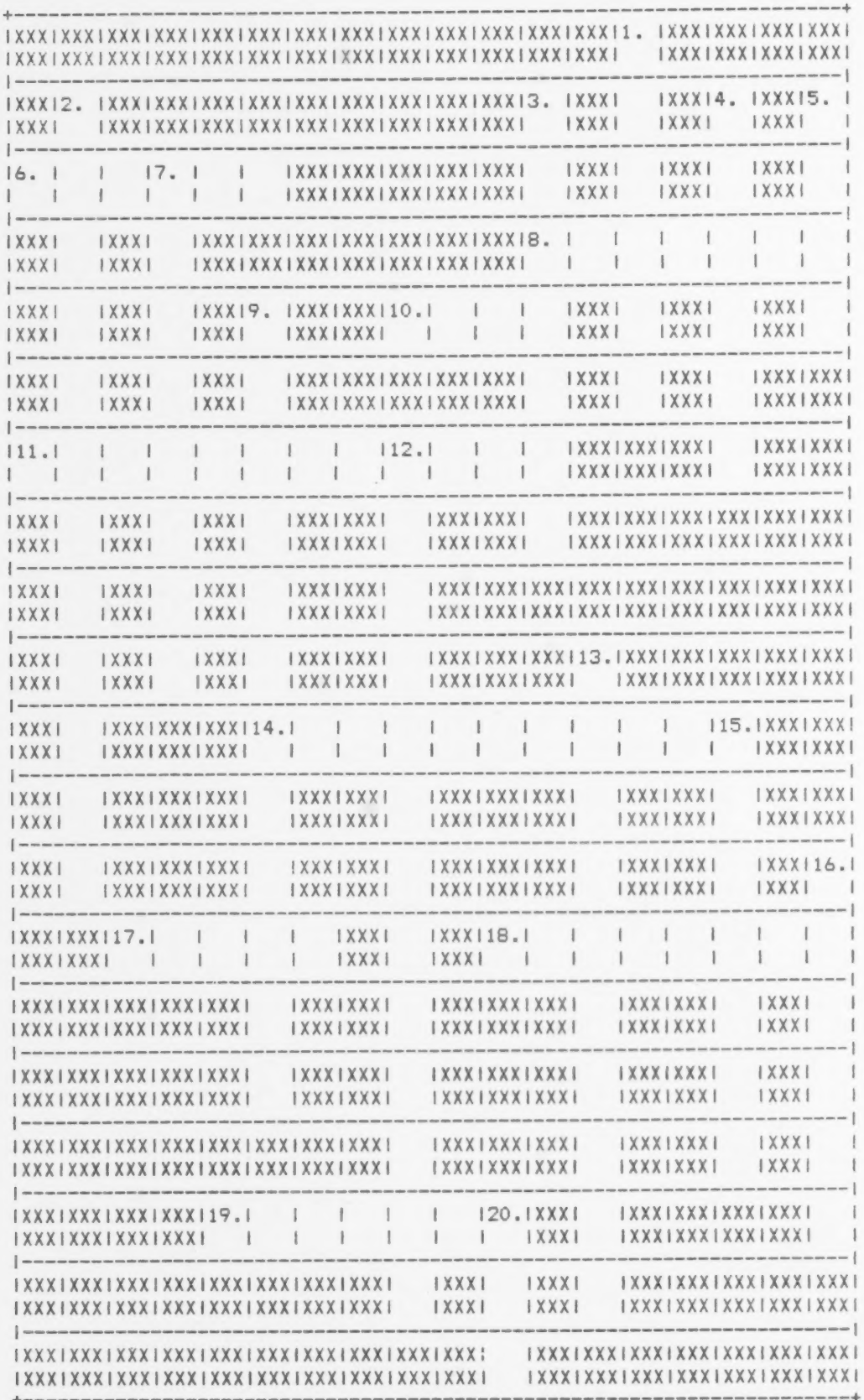
MEXICO

ACROSS:

6. conquered the Aztecs of Mexico
8. Spaniards born in Latin America
10. a peninsula on Mexico's west coast
11. countries of N., C., or S. America where Spanish or Portuguese are languages
14. Mexico is trying to save the few she has left.
17. a symbol which stands for a word
18. a large estate
19. people who had both Spanish an Indian ancestors

DOWN:

1. Native Americans who once had a famous dwelling at Tenochtitlan
2. Mexico is located in this continent
3. a peninsula on Mexico's east coast
4. jewelry is made from this mineral found in Mexico
5. currency used in Mexico
7. a common food in a Mexican's diet
9. one who rents land from a large landowner
12. the main religion of Mexico
13. the capital of Mexico
15. the official language of Mexico
16. Native Americans famous for their knowledge in mathematics and astronomy
20. Mexico exports a lot of this to the United States



ANSWER KEY

Across:

6. CORTES
8. CREOLES
10. BAJA
11. LATINAMERICA
14. RAINFORESTS
17. GLYPH
18. HACIENDA
19. MESTIZO

Down:

1. AZTECS
2. NORTHAMERICA
3. YUCATAN
4. SILVER
5. PESO
7. TORTILLA
9. SHARECROPPER
12. ROMANCATHOLIC
13. MEXICOCITY
15. SPANISH
16. MAYANS
20. OIL

KICKBALL

Play Mexican kickball. The following directions may be helpful.

1. Mark a starting line at one end and a finish line at the other end of a field.

2. Set up five bases between the two lines. Position them in such a way that players will have to twist and turn in order to move between the bases.

3. Choose a timekeeper.

4. Divide the rest of the class into teams.

5. Teams take turns kicking a rubber ball around each base without touching the ball with any part of their body other than their feet.

6. The team with the best time wins.

*note: The Tarahumara Indians of Mexico race over a 40-mile course when they play kickball.

FULBRIGHT-HAYS SUMMER SEMINAR
GUATEMALA AND MEXICO
1992

by
ELIZABETH E. DUCKWORTH
Fairfax County, Virginia

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DESCRIBE HOW YOU WOULD INCORPORATE THE SEMINAR EXPERIENCE INTO YOUR PROFESSIONAL WORK (SUCH AS IN TEACHING, CURRICULUM DEVELOPMENT, AND OTHER OUTREACH ACTIVITIES) TO ENHANCE INTERNATIONAL/INTERCULTURAL UNDERSTANDING.

I want to improve my understanding of different cultures in order to be a more effective teacher. With greater understanding of the history and customs of a country, I will have a deeper appreciation for individuals, better relate to my students, and be more capable of enhancing the current curriculum.

Furthermore, with the ever-increasing Hispanic population in Fairfax County, Virginia, it is imperative that programs are developed to make it easier for these parents to get involved in their children's education. Once I feel more culturally aware, I will be confident enough to start an outreach program to assist Hispanic parents first in my school community, and then beyond. I also envision sharing my knowledge about the Hispanic culture with other educators, communities, and, of course, the students. It will be exciting to build bridges between two cultures!

FULBRIGHT-HAYS SUMMER SEMINAR ABROAD

GUATEMALA AND MEXICO

It would be difficult to describe how much this summer's trip to Guatemala and Mexico has impacted my life in the mere three months I've been back from Central America. A day has not gone by that I have not reflected on the experience, used some aspect of the trip in a lesson in my classroom, used the knowledge in working with the Hispanic families in my school community as well as in my own community, or shared information from the trip with other educators and parents. It was indeed an experience that has changed my life. I desperately what to revisit both Guatemala and Mexico. In fact, I am applying for a summer internship with IGA, the organization in which our guide throughout our stay in Guatemala works. I want to contribute to a country that needs so much, yet gave so much to me.

One of the many ways I have incorporated the seminar experience into my professional work is by developing programs that outreach to the Hispanic families in our school community. For years the teachers in my building have wondered why so many of the Hispanic parents do not show up for their conferences or participate in school events. While in Central America, I learned that it is not part of the culture for the parents to be active in the schools. In the United States, however, it is imperative. Not only does it send a message about the importance of school to the children, but it also can improve the academic success of the student. I felt it was my duty to communicate to the Hispanic

community the importance of their involvement in the education of their children. Since the majority of our Hispanic community does not speak English, I have done this by sending messages to the parents about the school in their native language and organizing a Hispanic Family Day for the families of our Central and South American students that will take place in January.

Enclosed is a welcome brochure that went home with the students at the beginning of the year. The purpose was to provide important information about the school to the parents. The English version went home with every child and the Hispanic students received an additional translation in their native language. Included in the brochure are: Important dates to remember; An explanation of our Parent Teacher Association (PTA); An explanation about our Student Cooperative Association (SCA); The hours of school operation; The price of breakfast and lunch; Information about the English as a Second Language (ESL) program; How to contact a teacher; and a few other things I thought were important. In addition to this welcome brochure, there is now a Spanish translation of our weekly Parent Reminder bulletin and of our conference confirmation slips. There has already been a dramatic increase in involvement from our Hispanic parents, which is tremendously exciting!

I am also proposing a grant that would pay a bilingual parent from the Hispanic community for a few hours of work a week. If the grant is accepted, an advertisement for the job would go home in a notice with all the Hispanic students. It would specify that anyone interested in the job needs to be bilingual, English and Spanish, with a desire for greater involvement with the school. The person chosen would then be responsible

for assisting the school with even more written translations to be sent home and helping with the translation of telephone conferences to the Hispanic parents who are unable to make it to school.

Enclosed is information pertaining to the upcoming Hispanic Family Day in my school. The purpose of this day is to increase parent involvement and to provide suggestions for the families about how they can assist in the education of their children. Information about the school and the curriculum will be provided in addition to a tour of the building. They will see all that is available to their children in the library and technology center and receive suggested techniques for helping their children in math and reading. Any questions along the way will be answered through the interpreters. After learning how important the social aspect is in the Hispanic culture, I thought it would be beneficial to start off the day by providing lunch for the families in attendance. My entire faculty and staff is supporting this idea and have volunteered to help in various ways. The food is being provided by the Parent Teacher Association and served by the teachers. The Principal's Fund is paying for the custodial services. The day is completely planned so we are now simply anticipating its arrival!

These outreach programs are some of the many I plan to begin. I continue to learn about the Hispanic culture and their language while I attempt to help them better understand life in this new country. I am indebted to the Fulbright Foundation and all of the people who helped us along the way this summer during our stay in Guatemala and Mexico. It was truly an experience that has changed my life.

SCA WELCOME

Welcome from the Sleepy Hollow Student Cooperative Association (SCA).

The Sleepy Hollow SCA serves our school in many different ways. Its purpose is to come up with ideas which will help improve our school. With the help of our principal, Dr. Miller, we can make these ideas become a reality.

Our committees sponsor many different activities for the benefit of our community and students. You will find that Sleepy Hollow Elementary School is a place where all **KIDS ARE SPECIAL PEOPLE!**

Did you know . . .

- There are 20 different countries represented at Sleepy Hollow which is approximately 50% of our student population.
- There are numerous culturally focused holidays recognized during the year.
- There are approximately 11 different languages represented.
- We have 21% of our students in the **ESL Program** (English as a Second Language).
- **International Day** is Saturday, May 22. This event features exhibits, international songs, dances and a variety of games and activities for our children. A bilingual parent committee works throughout the year to ensure the success of International Day. Volunteers are always needed and welcome.
- Whenever possible, translations of written communications to parents are provided.
- **Translators** are available from Fairfax County **CENTRAL REGISTRATION.** Please contact the school office if you need a translator. Arrangements will be made to provide you with this service. Translators will give your child's messages to your child's teacher.
- **Breakfast** is available at a cost of $.80. Lunch costs $1.35 for students. Children who qualify for free/reduced price lunch also qualify for free/reduced price breakfast.

WELCOME TO

SLEEPY HOLLOW ELEMENTARY SCHOOL

Dr. Bonnie Miller, Principal

Phone numbers
532-3034
532-3035
Answering Machine: 532-2766

_____
Child's Name

Your child's teacher is:

_____

(Should you need to contact your child's teacher, please call the office to make an appointment or send a note.)

Effective from 9/92 to 6/93

Spring Semester 1993 Calendar

January 18	HOLIDAY Martin Luther King's Birthday
January 19	STUDENT HOLIDAY
January 20	Inauguration Day Holiday
January 23	Hispanic Family Day
February 5	Second Grading Period Ends
February 8	Student Holiday
February 9	Third Grading Period Begins
February 15	Washington's Birthday Holiday
April 5-9	Spring Vacation
April 15	Third Grading Period Ends
April 16	Student Holiday
April 19	Fourth Grading Period Begins
May 31	Memorial Day Holiday
June 23	Last Day of School

School Hours

Grades 1-5
Monday: 9:05 a.m.-1:35 p.m.
Tuesday-Friday: 9:05 a.m.-3:35 p.m.

Kindergarten
Monday:
AM - 9:05 a.m.-11:15 a.m.
PM - 11:15 a.m.-1:35 p.m.
Tuesday-Friday:
AM - 9:05 a.m.-12:15 p.m.
PM - 12:15 p.m.-3:35 p.m.

Students who walk to school or whose parents bring them to school are requested not to arrive before 8:40 a.m. Pupils transported by cars should be let out at the SIDE PARKING LOT in order that buses may have easy access to the FRONT DRIVEWAY. Please remember that buses loading or unloading in the driveway are NEVER to be passed by other vehicles.

If your child is going to be late or will be absent from school, call the answering machine, 532-2766 between 4:30 p.m and 9:30 a.m.

WELCOME

Welcome to our great school. We are proud of our students who come from many parts of the world. At Sleepy Hollow "Diversity is Beauty."

The main focus of our instructional program is on reading, writing and math. Our theme, "Kids Are Special People," speaks for our concern for every child's positive self-esteem.

If your child is just learning to speak English, don't worry. We have a wonderful English-as-a-Second Language program where every child has many opportunities to learn English. School may be a little frightening for your child in our new culture. It usually takes several days for children to learn to trust their new environment. ESL teachers and classroom teachers work closely together to assure the best possible program for your child.

At Sleepy Hollow, we believe that parents must take an active role in the education of their children. We want your support and invite you to express your concerns and seek answers to your questions. You and your children are very important to us. Please call me if we can help you in any way.

PTA WELCOME

The Parent/Teacher Association (PTA) is an organization made up of parents, teachers and the principal of Sleepy Hollow Elementary School. Its goal is to improve the quality of our children's education by encouraging parental participation in the educational process. There are numerous opportunities for all parents to contribute throughout the year. Parents are urged to attend PTA meetings, take part in activities and become active members of our PTA. Your ideas are important to us.

Our pride rests in Sleepy Hollow Elementary School's cultural diversity and our teachers' ability to teach all students.

BIENVENIDA DE LA SCA

La Asociación Cooperativa de Estudiantes (SCA) de Sleepy Hollow les da la más calurosa bienvenida. La SCA sirve nuestra escuela en formas diferentes. Su propósito es el de aportar ideas que contribuyan a su mejoramiento y que bajo la dirección de la doctora Miller, se conviertan en realidades. Nuestros comités promueven muchas actividades para beneficio de la comunidad y de nuestros alumnos. Usted se dará cuenta de que Sleepy Hollow Elementary School es un lugar donde los NIÑOS SON GENTE ESPECIAL

SABIA USTED QUE...

* Existen 20 paises representados en la escuela Sleepy Hollow lo que constituye aproximadamente el 50% de la poblacion estudiantil.
* Hay días festivos de caracter cultural reconocidos durante el año escolar.
* Hay aproximadamente 11 idiomas representados.
* Tenemos el 21% nuestros alumnos dentro del Programa de Inglés como Segunda Lengua (ESL)
* El Día Internacional es el sábado 15 de mayo. Durante ese día los alumnos interpretarán canciones internacionales, bailes, y habrá un sinnúmero de juegos y otras actividades. Un comité bilingue de padres de familia trabaja todo el año para asegurar el exito de este evento. Los voluntarios son sienpre bienvenidos.
* Siempre que sea posible, se proporcionarán traducciones de comunicaciones escritas a los padres de familia.
* Los traductores están disponibles en la OFICINA CENTRAL DE MATRICULAS del Condado de Fairfax. Por favor comuníquese con la oficina de la escuela si necesita un traductor. Nos pondremos de acuerdo para proporcionarle este servicio. Los traductores transmitirán el mensaje de su hijo a su profesor.
* Se ofrece desayuno por un valor de $0.80. Almuerzo $1.35 para todos los alumnos. Aquéllos que sean elegibles para almuerzo gratis o a costo minimo, recibirán también el desayuno.

BIENVENIDO A LA ESCUELA ELEMENTAL SLEEPY HOLLOW

Dra. Bonnie Miller, Directora
Teléfonos: 532-3034
532-3035
Máquina Contestadora: 532-2766

_____
Nombre del Alumno

_____
Nombre del Profesor

(Si nescesita comunicarse con el profesor de su hijo, llame por favor a la oficina y solicite una entrevista o envíe una nota.)

SEPTIEMBRE DE 1992 A JUNIO DE 1993

Calendario de Actividades para El Semestre De La Primavera De 1993

18 de enero	Vacacion-Aniversario del natalico de M. L. King Jr.
19 de enero	Vacaciones Estudiantiles
20 de enero	Ceremonia de Apertura
23 de enero	Dia Para Familias Hispanos
8 de febrero	Vacacion Estudiantil
9 de febrero	Inicio del Tercer Período de Calificaciones
15 de febrero	Vacacion-Aniversario del natalicio de George Washington
5-9 de abril	Vacaciones De Primavera
16 de abril	Vacacion estudiantil
19 de abril	Inicio del Cuarto Período de Calificaciones
31 de mayo	Vacacion-Dia de Conmemoración
23 de junio	Fin del año escolar

Horario

Primero a sexto grados
Lunes: 9:05 a.m. - 1:35 p.m.
De martes a viernes: 9:05 a.m. - 3:35 p.m.
Kindergarden
Lunes: AM - 9:05 a.m. - 11:15 a.m.
PM - 11:15 a.m. - 1:25 p.m.
De martes a viernes:
AM - 9:05 a.m. - 12:15 p.m.
PM - 12:15 a.m. - 3:35 p.m.

Solicitamos a los alumnos que caminan a la escuela o que sus padres los traen, no llegar antes de las 8:40 a.m. Los alumnos transportados en automóvil deben dejarse en el ESTACIONAMIENTO LATERAL para que los buses puedan tener acceso a la ENTRADA PRINCIPAL. Recuerden por favor que cuando los alumnos están subiendo o bajando de los buses en la entrada correspondiente, ningún vehículo puede pasa por ese sector.

Siempre que su hijo planee llegar tarde o estar ausente de clases, llame al tel. 532-2766 entre 4:30 p.m. y 9:30 p.m.

BIENVENIDO

Bienvenido a nuestra gran escuela. Estamos orgullosos de nuestros alumnos que vienen de diferentes partes del mundo. En Sleepy Hollow "La Diversidad Es Belleza".

El enfoque central de nuestro programa de instrucción es la lectura, la escritura y las matemáticas. Nuestro lema "Los Niños son Gente Especial", encierra nuestra preocupación por la auto-estimación de cada alumno.

Si su hijo está iniciándose en el aprendizaje del inglés, no se preocpupe. Tenemos un excelente programa de Inglés como Segunda Lengua (ESL) para que cada alumno tenga la oportunidad de aprenderlo. Su higo puede sentir temor de asistir a la escuela dentro de una nueva cultura. Generalmente su hijo necesita varios días para adaptarse a un nuevo ambiente. Los profesores de ESL y los profesores regulares trabajan conjuntamente para el niño.

En la escuela Sleepy Hollow creemos que los padres de familia juegan un papel muy activo en la educación de sus hijos. Necesitamos su apoyo y le invitamos a manifestarnos sus preocupaciones y buscar respuesta a sus preguntas. Usted y sus hijos son muy importantes para nosotros. Llámeme por teléfono si considera que puedo ayudarle.

Los Profesores y La Directora

PTA

La Asociación de Padres de Familia y Profesores (PTA) es una organización que incluye a los padres de familia, a los profesores y a la directora de la escuela elemental Sleepy Hollow. Su principal objetivo es el mejoramiento de la educación a través de la participación de los padres en el proceso educativo. Existen muchas oportunidades para que los padres contribuyan durante todo el año. Por la tanto, se requiere su asistencia a las reuniones del PTA y a otras actividades, formando así parte activa de nuestra asociacion.

Nos orgullecemos de la diversidad de culturas de la escuela elemental Sleepy Hollow y de la habilidad de nuestros profesores de enseñar a todos los alumnos.

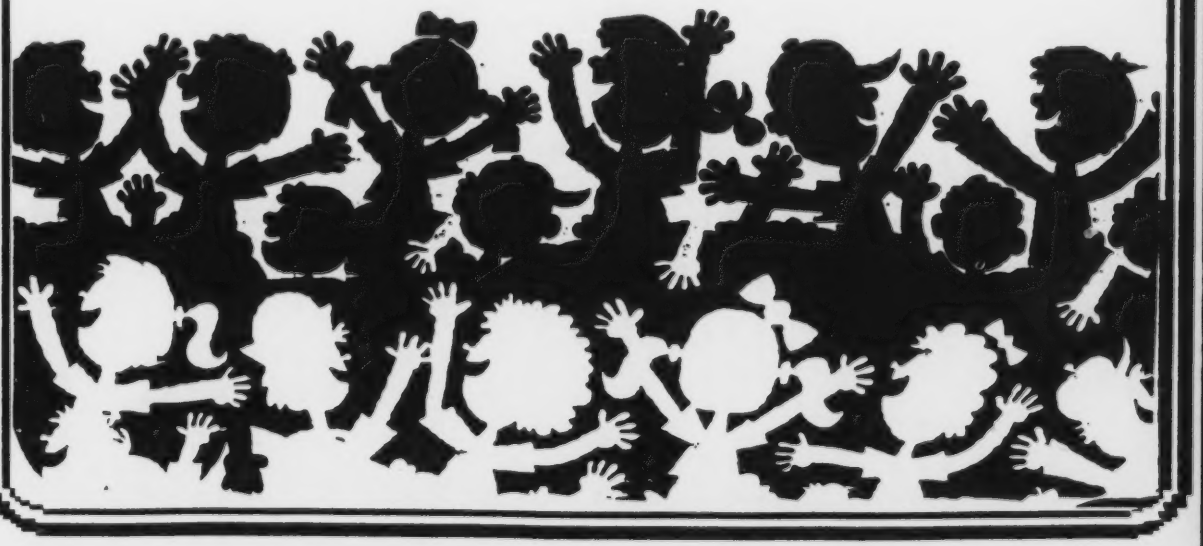
DIA PARA PADRES HISPANOS

para

toda la familia

Los invitamos a la escuela elemental Sleepy Hollow el día sabado, 23 enero de 1993 para que compartan con nosotros y se mantengan informados de la educación de sus hijos.

El día comenzará con un almuerozo a las 11:30 a.m. Luego tendremos un corto programa y una visita por la escuela donde le explicaremos nuestro programa educativo. Tendremos traductores disponibles para su conveniencia.



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Apreciados padres,

Los profesores y yo estamos planeando las actividades deo Día de la Familia la cual se llevará a cabo el sábado 23 de enero. Espero que ustedes hayan recibido la hoja que enviamos con su niño la semana pasada la cual indica el itinerario de las actividades de ese día.

Esperamos su visita con entusiasmo y estamos deseosos de compartir las cosas maravillosas que estamos haciendo con su niño. Tambien esperamos poder compartir durante el almuerzo que tendremos para su familia.

Como parte de las actividades, tendremos una breve charla donde discutiremos la importancia de la educacion y como ustedes pueden ayudar a sus ninos a hacer lo mejor que ellos pueden. Tambien daremos un recorrido por la escuela para que sus niños le muestren sus clases.

Para poder planear para el almuerzo y nuestros traductores, por favor escriba la información abajo y envielo jueves, 20 de enero.

Espero que pueda venir con su familia y comparta de esta actividad el sábado 23 de enero (11:30 a.m. y 1:30 p.m.).

Sinceramente,

Bonnie L. Miller, Directora

_____ Si, nuestra familia puede venir

_____ No, nuestra familia no puede venir

_____ Si, nuestra familia necesita transportación a la escuela

El numero que pueden venir_____

Nombres do los padres_____

Nombre del niño_____

Nombre del profesor_____

Numero de teléfono_____

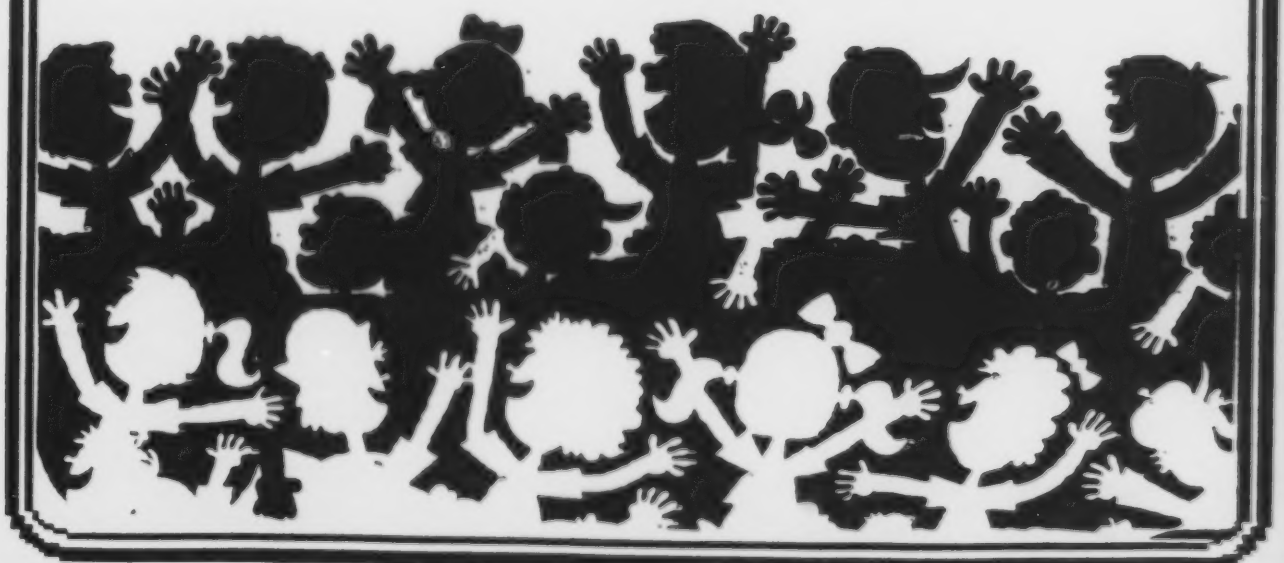
SLEEPY HOLLOW ELEMENTARY SCHOOL

Estimados padres,

Me alegró mucho saber que ustedes asistirán a la actividad del dia de la familia hispana la cual se llevara a cabo éste sábado 23 de enero de 11:30 a.m. a 1:30 p.m. Estoy confiada de que va a ser un dia muy excitante para ustedes.

Sinceramente,

Bonnie L. Miller
La Directora



SLEEPY HOLLOW ELEMENTARY SCHOOL

HISPANIC FAMILY DAY SCHEDULE

LUNCH IN THE CAFETERIA AT 11:30 AM

STATIONS			
12:45- 1:00 PM	VIDEO	MATH	LIBRARY (CHRISTINA)
1:00- 1:15 PM	VIDEO	READING	READING LAB (ANN)
1:15- 1:30 PM	EXTENSION CENTER (JUNE)	LA MATH	MARIA CERVANTES INTERPRETER (JUNE)
1:30- 1:45 PM	EXTENSION CENTER (BETH)	MATH	MARIA ORTIZ INTERPRETER (BETH AND MARCIA)
1:45- 2:00 PM	COMPUTER LAB	SOFTWARE DEMONSTRATION	SUSAN

TOUR GUIDES: BETH DUCKWORTH, LESLIE LYNCH, JOHN DEVLIN, DONNA GAYLOR AND PHYLLIS ROUDYBUSH

FULBRIGHT-HAYES SUMMER SEMINAR

CURRICULUM PROJECT

submitted by Anne N. Forgy

Columbia, Missouri

November 20, 1992

MEXICO

BACKGROUND: There are eighteen elementary schools in the Columbia Public School District. Total school district student population is 14,000. Elementary students study Mexico only once, at the third grade level.

FULBRIGHT-HAYES CURRICULUM PROJECT PURPOSE: Enrichment activities will supplement existing unit objectives resulting in increased interest and understanding of students and teachers concerning Mexico.

SUBJECT: Social Studies, Grade 3

UNIT: Community: Mexico City, Mexico

UNIT GOAL: Students will compare similarities and differences of a community in another country with their own local and national community.

PROJECT DEVELOPMENT: Pilot enrichment activities will be developed and offered to Columbia Public School third grade classes during the 1992-93 school year. Teachers will evaluate presentations. Based on evaluation data, during the 1993-94 school year, presenter will prepare enrichment

kits and offer inservice programs to teachers for the independent use of activities in subsequent years.

ENRICHMENT ACTIVITIES AS RELATED TO UNIT OBJECTIVES:

Objective 1 - Identify continents and oceans as natural features and locate Mexico and the United States in North America.

ENRICHMENT: Mexico and USA share common beginnings. Children in both countries share interests and values. Resources will demonstrate that scientists believe all North American native groups developed from migration across Bering Strait. Europeans came with Columbus and Cortez. Black slavery also existed. Mexico has states like the USA.

RESOURCES:

Carroll, Patrick J., Blacks in Colonial Veracruz, University of Texas Press, 1991.

Demetrio Sodi M., The Great Cultures of Mesoamerica, Panorama, Mexico, 1991, pgs. 12-23.

El Descubrimiento de America por Cristobal Colon, (coloring book) Fernandez Editores, Mexico, 1991.

Estados Unidos Mexicanos, (puzzle), Fernandez, Mexico, ___.

Garza, Carmen Lomas, Family Pictures, Children's Book Press, San Francisco, 1990.

La Bella y La Bestia, (Happy Meal box), McDonalds, Mexico, 1992.

Rohmer, Harriet, Uncle Nacho's Hat, Children's Book Press, San Francisco, 1989.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 2 - Use map symbols to identify and label Mexico City and its surrounding features.

ENRICHMENT: Maps, slides and anecdotes will show that Mexico City has both unique and common features with USA cities. A map of the Metro and pictorial map of the city will be used to introduce places shown on slides such as the Templo Major, Zocalo, Shrine of Guadalupe, and Chapultepec Park.

RESOURCES:

Mexico City Metro, (map), Mexico, _____.

Munoz, Juan Carlos, A Visit to the Great Temple, Salvat, Mexico, 1992.

Olivares, Carlos Morales, Ciudad de Mexico (poster), Mexico, 1989.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 3 - Define natural resource and identify natural resources found in Mexico.

ENRICHMENT: Resource development depends on climate, market access, traditions, available skills and other factors. A vegetation map will be used to show that natural environment can predict the existence of some industries. A videotape, slides and artifacts will be used to explain Mexican industry, recreation and natural beauty. Students will be shown that Mexico has many interesting and beautiful attractions. Mexican families are both the same and different from most Missouri families.

RESOURCES:

_____, Oaxaca: Tourist Guide. Secretaria de Turismo, Mexico. 1992.

Academic and Cultural Programme: Fulbright-Hayes. 1992. (lecture notes) Universidad Automoma de Queretaro, 1992.

Carta de Vegetacion del Estado de Queretaro. (poster) Mexico, 1991

Garza, Carmen Lomas, Family Pictures. Children's Book Press, San Francisco, 1990.

Mexican Music. Mariachi. Vol I. (cassette) Paramusica, Mexico, ___.

Mexico on Video. (videotape), Paramusica, Mexico, ___.

Munoz, Juan Carlos, A Visit to the Valley of Oaxaca. Salvat, Mexico, 1992.

Oaxaca, (posters), Secretaria de Turismo, Mexico, 1992.

Rohmer, Harriet, Uncle Nacho's Hat. Children's Book Press, San Francisco, 1989.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 4 - Identify Mexico City as being the largest city in the world and largest city in the Americas.

ENRICHMENT: Mexico City has both common and unique problems as a big city that it is working to solve. Slides will show that Missourians visit Mexico City just as they visit New York and other big USA cities. They worry about earthquakes, pollution, traffic jams, and about getting lost. They visit special attractions.

RESOURCES:

Diego Rivera, Postcards, Poster, Brief Descriptions. National Palace, Mexico, ___

Mexico City Metro, (map), Mexico, ____.

Mexico on Video, (videotape), Paramusica, Mexico, ___.

Munoz, Juan Carlos, A Visit to the Great Temple, Salvat, Mexico, 1992.

Munoz, Juan Carlos, A Visit to Teotihuacan, Salvat, Mexico, 1992.

Tagle, Silvia Gomez, National Museum of Anthropology, G V editores, Mexico, 1991.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 5 - Predict how changes in population and environment affected the village of Tenochtitlan over time.

ENRICHMENT: Tenochtitlan was a developed city when the Spanish came. The ruins at Teotihuacan, the Templo Major, etc. will be used to illustrate the Prehispanic period. The Aztec calendar will be explained.

RESOURCES:

_____, Museum of Prehispanic Art of Mexico Rufino Tamayo, Tipografica Lebaniega, Mexico, 1991.

Aztec Calendar, (pamphlet) Garcia Valades Editores, Mexico, ___.

Calendario Azteca, (poster), Mexico, ___.

Diego Rivera, Postcards, Poster, Brief Descriptions, National Palace, Mexico, ___.

Heyden, Doris and Luis Francisco Villasenor, The Great Temple and the Aztec Gods, Minutiae Mexicana, Mexico, 1992 (Second Edition.)

Munoz, Juan Carlos, A Visit to Teotihuacan, Salvat, Mexico, 1992.

Tagle, Silvia Gomez, National Museum of Anthropology, G V editores, Mexico, 1991.

Wood, Tim, The Aztecs: See Through History, Reed Int. Books, Ltd, London, 1992.

Piedra Del Sol, (puzzle), Fernandez, Mexico, ___.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

ENRICHMENT: Religious changes made a difference in the architecture of Mexico. The change from Aztec and other native American worship (Mayan) to Catholicism will be illustrated with slides and videotape and described according to lecture notes.

RESOURCES:

Diego Rivera, Postcards, Poster, Brief Descriptions, National Palace, Mexico, ___.

Heyden, Doris and Luis Francisco Villasenor, The Great Temple and the Aztec Gods, Minutiae Mexicana, Mexico, 1992 (Second Edition.)

Wood, Tim, The Aztecs: See Through History, Reed Int. Books, Ltd, London, 1992.

Queretaro Barroco, (videotape), Gobierno del Estado de Quertaro, Secretaria de Cultura y Bienestar Social, Mexico, ___.

Virgin of Guadalupe, (print), Mexico, ___

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Guatemala and Mexico by Anne Forgy.

ENRICHMENT: The idea of private and public property is different in the USA and Mexico. It will be explained how the hacienda system changed as a result of the Mexican Revolution and how current economic conditions is causing the ejido system to change.

RESOURCES:

Academic and Cultural Programme: Fulbright-Hayes, 1992.

(lecture notes) Universidad Automoma de Queretaro, 1992.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 6 - Describe the barter market at Tenochtitlan and the importance of productivity.

ENRICHMENT: In Mexico today, many markets do not use fixed prices. It will be explained that bargaining in markets is usual. If a product is easy to make, many will produce it and the price will go down. Families often work together. Slides will show markets and family crafts.

RESOURCES:

Academic and Cultural Programme: Fulbright-Hayes, 1992.

(lecture notes) Universidad Automoma de Queretaro, 1992.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Objective 7 - Compare and contrast the government of Mexico with the United States government.

ENRICHMENT: Mexico has a very strong party, the PRI. Many decisions are made by committees within the party. Students will role play elections USA way and Mexican way and discuss advantages and disadvantages of each.

RESOURCES:

Academic and Cultural Programme: Fulbright-Hayes, 1992.

(lecture notes) Universidad Automoma de Queretaro, 1992.

Additional resources include artifacts, slides and lecture notes collected during July 1992 in Mexico by Anne Forgy.

Anne N. Forgy
1900 Doris Drive
Columbia, MO 65202-3141

TEACHER EVALUATION

ENRICHMENT PROJECT

SOCIAL STUDIES - GRADE 3 - MEXICO UNIT

Thank you for your interest in Mexico enrichment activities. These activities can be strengthened, changed, or eliminated according to your input. Please be candid.

1. Which objective(s) were supported by this enrichment?

2. Identify up to three strengths of the presentation.

3. Identify up to three things that should be expanded, changed or eliminated.

4. Please comment on additional areas of interest concerning Mexico.

Name (optional):

Please send completed evaluations to Judy Parsons, Social Studies, Smith Hall. Thank you.

Joan Glisson

MEXICO:
A Mixture of Cultures

A Multi-Visual Presentation

BEST COPY AVAILABLE

Mexico: A Mixture of Cultures

A multi-visual presentation.

Purpose: Mexico is a country of diverse cultures. On one hand, we find the ultra modern city of Mexico City, home to over 15 million Mexicans. On the other hand we find many small indian villages which have no sewage or running water in the homes. Many of the traditions and values of the indigenous people are existing as they have for hundreds of years. Through a multi-visual approach, students will experience some of the traditions, customs and celebrations of Mexico.

Objectives:

Students will be able to identify the characteristics of Mexico City, Oaxaca, Queretaro, Monte Alban, Teotihuacan.

Students will be able to list some of the crafts that are made in the indian villages and the natural resources used to make them.

Students will be able to match a description of a place or thing in Mexico with its name in a game format.

Students will view a slide presentation on Mexico.

Students will be able to touch crafts, look at pictures, and read books and pamphlets about tourist attractions in Mexico.

Procedure:

1. Ask students to list everything they know about Mexico on a sheet of paper. Allow students 3-5 minutes to list as much as possible. Make a list of the ideas on the blackboard. Give a brief introduction on Mexico. Discuss those ideas from students and ask that they look at the material presented to them in the multi-visual presentation.

2. Give students a copy of the worksheet. Have students go over the directions. Guide students to the understanding that definitions or examples will be given to match with place names presented in the slides. Go over any words that they cannot pronounce or read.

3. Instruct students to be observant during the slide presentation.

4. Present slides.

5. Give students an opportunity to touch, feel, and examine the craft items, postcards, books, etc. provided on the table or display.

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6. Students will complete the worksheet based on information gained from presentation. Check worksheet orally.

7. Go back to the list on the board from brainstorming activity at beginning of lesson. Ask students if they want to change any of their ideas about their conceptions of Mexico. Discuss those ideas that need to be corrected.

8. Culminate the activity with Mexican snacks.

Glisson, Joan

MEXICO: A Mixture of Cultures

(Slide Presentation)

1. Mexico, like all countries, has a great mixture of culture evident through art, architecture, dances, food, and music. Let's take a look at the expressive cultures of this society.

2. Mexico City looks very much like the large cities in the United States. Home to more than 15 million people, making it the fourth largest city in the world.

3. The tall modern skyscrapers create a skyline throughout the city. Mexico City is the cultural capital of Latin America. There are 140 subway stations that 5 million people use everyday. Traffic, and the pollution it causes, is such a problem that numbered car tags designate which days of the week drivers can use their cars.

4. Living conditions for many of the Mexican people are determined by the lack of space. Small apartments are the types of homes you see most often. Why do you think clothes are hanging from top of the building?

5. Many beautiful statues are located on the intersections of major streets. These statues tell about the history of the city.

6. Trees are not very plentiful in the city. Most buildings are constructed of concrete block.

7. The zocolo or central plaza of Mexico City can be seen here. The National Palace (comparable to our White House in Washington, D.C.) can also be seen.

8. The National Palace was originally erected in the year 1523. It became the official residence of Hernando Cortes. After being destroyed in the 1692 riots it was rebuilt in 1693. Additions were made on the third level in 1927. Some of the Mexican Presidents have lived in the palace.

9. Notice the beautiful stonework on the interior courtyard of the palace. The three-tiered archways are part of its architectural beauty. Inside the archways in the corridors are painted murals by the famous Mexican artist Diego Rivera. Most of the scenes depict the troubled past of the indigenous people of Mexico and the on-going political turmoil of the Mexican people.

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10. On the same square or plaza, the National Church is located. 80% of the population of Mexico is Roman Catholic. This cathedral in the only one in the world to have two bell-shaped domes. Renovation is currently being done on the Cathedral because part of it is sinking and will eventually collapse.

11. Notice the protesters on the plaza in front of the National Palace. They are protesting working conditions and wages at one of the factories in the country. Do we see protesters at the gates of the White House? What are some of the reasons why people protest in America?

12. Next to the Zocolo is the Temple Mayora, or in English, the Great Temple. Several years ago when renovations were being completed on the National Palace and work was being done underground, workmen discovered ancient pyramids that had been covered up over the years with newer buildings. Parts of the site have been excavated to discover a vast empire of the Aztec indians.

13. Notice the serpent sculptures, the frog altar, the wall of skulls, and the symbols of death and human sacrifice throughout.

14. As we leave the Great Temple and Mexico City, we notice that passing landscapes are more green. This is a modern university in one of the newer areas of town.

15. As we arrive in the villages, one of the first things that you see is the church. The beautiful churches in and around Mexico are the result of the Spanish conquering the Aztecs in 1521. Catholic monasteries and churches were built in various locations throughout Mexico and the southwestern portions of the U.S.

16-22. This statute is of Father Junipero Serra who is famous for having founded about 500 Spanish missions in Mexico and the southwestern portion of the U.S. Notice the various architectural styles on these churches. The style of the church was dependent on whether the Dominican or Franscican religious order sponsored it.

23. Notice the common form of transportation in the towns and villages of Mexico. Do you recognize this Volkswagon? These cars are fuel efficient and somewhat affordable by the general population of Mexico. Notice the lush green trees in the town square. The town squares are the place that most activities take place that involve the whole community.

24. Our next stop is the Aztec ruins at Teotihuacan. This ancient city which once had a population of 200,000 inhabitants was quite an impressive site. The first temple we visit is the Temple of Quetzalcoatl. The temple once a colorful stucco is now weather-worn gray. Its decorations however, are still intact. Winding serpents, feathered heads, and sea shell motifs are evident.

25. The Avenue of the Dead, seen in the background of this picture, stretches for approximately 4 km. Along the avenue were the numerous buildings and temples which supported the large population. An underground system drained the water much like our modern sewage systems. It was given the name "Avenue of the Dead" by the Aztecs in the belief that these were the sacred tombs of Teotihuacan leaders and priests.

26. From atop the Pyramid of the Sun, the largest building in Mesoamerica, one can truly appreciate the size and grandeur of this ancient civilization. It is said only the priests could come to top. The building measures 225 meters along each side of the base and some 65 meters high.

27. Visible in the distance is the Pyramid of the Moon. It measures 150 m by 120 m and is 46 m high. It was built between 150 and 300 A.D. This pyramid is different from the other pyramids because there are no religious motifs on its surface. It could have possibly been used as a ritual function.

28. We are visiting the archeological ruins at Yagul outside the city of Oaxaca. These ruins are not maintained by the Mexican government as strictly as the others. What a beautiful view! Can you see the beautiful, lush green hills and farming plots in this photo? We are visiting Mexico during the "rainy" season. We are told that this land is usually very dry and brown in color.

29. We stop at a small village to see Mexico's oldest tree. It is the Arbol del Tule. It is 42 meters high, 14 meters in diameter, approximately 50 meters in circumference. It is about 2000 years old.

30. We arrive at the picturesque town of Oaxaca. The cobblestone streets and stucco front storefronts are clean and well kept. The people of Oaxaca are friendly. The tropical climate is evident in the lush tropical plants ,flowers, and fruit.

31. Forty km from Oaxaca are the Mitla ruins. Notice the geometric designs on the sides of this Aztec ruin. It is different from the other ruins because of the mosaic type patterns that are found on it.

32. At Mitla we also observed indigenous people in costume performing what we might call "bungee jumping". It is actually called El Volador or the pole dancers. It is a ritual passed down from the Aztec Indians. Five men climb to the top of the pole. One is the drummer and will beat out a rhythm on a small instrument. The other four men will rap ropes around their ankles. At a given time, the men will fall backward from the top of the pole and swing around the pole coming slowly closer and closer to the ground.

33. Another famous and beautiful archeological site in Oaxaca is Monte Alban. People come from all over the world to visit this site. Monte Alban was an important cultutal center for the Zapotec Indians around 800 B.C.

34. Patios, palaces, and tombs for the ruling class were built on the slopes of the hills. It is said that Indian slaves were forced to level the top of this large hillside off to build the large complex on top. The strategic location, with a view of the surrounding area on all sides, gave Monte Alban a defense advantage.

35. Let's take a look at some of the breathtaking sites of the Monte Alban ruins. Notice the rainbow in the background of this picture.

36. We visit the Zapotec indian village of Arrazola. The village did not have a way of making a living so about twenty years ago one of the men who raised sheep became a wood carver. He is now world famous... Manuel Jimenez. He carves figures out of solid pieces of wood and paints them in bright colors. He sells his pieces before he even makes them. He has been featured in Smithsonian magazine. The rest of the village was able to develop this craft as well. The pieces sell for $40-100 in the United States. It takes several days to make one piece. The man in the background of this picture is carving a rooster.

37. These girls spend their time painting the figures and adding minute details. Much of the work is done by painting small dots all over the solid paint colors.

38. These girls are perfoming Mexican dances in their native costumes. Notice the vibrant colors, the full skirts, and the hats worn by these girls. These girls dance for the Ballet de Folklorico.

39. This boy is selling bark paintings a popular tourist item in Mexico. These brightly painted scenes often show village activity. They are painted usually on birch bark.

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MEXICO CITY	TEOTIHUACAN	OAXACA	QUERETARO
Aztec ruins discovered near the National Palace.	1 km "avenue" along which temples and buildings housed Aztec priests and leaders.	Oldest living tree in mesoamerica- it is 2000 years old- about 50 m. in circumference.	Small village in mountains...see the vegetable market.
Skyline of Mexico City.	Once colorful stucco, has winding serpents, feathered heads, and shell motifs.	Pyramid unusual because of its mosaic and geometric designs.	Best jerky here from meat market. This is a favorite of the indians living here.
Official church of Mexico- two domes.	Largest building of mesoamerica. 225 m at base and 65 m high	Bungee jumpers of Mexico.. pole dancers.	Statue of Catholic priest who is responsible for establishing 500 missions in Mexico.
The building where Presidents live.	free space	Cultural center of the Zapotec indians in 800 b.c. it sits atop a flattened hill with a panoramic view.	popular tourist souvenir painted on bark of trees.
Famous artist who painted murals on the corridors of the National Palace	Different from other pyramids because it contains no religious motifs on exterior.	Indians in this village have become famous for carved wooden animals painted in bright colors.	Famous dancers of Mexico that travel around to demonstrate dances customary in Mexico.

After viewing slides on Mexico, match the words in the box on the right with the definitions or clues at the top.

Temple of Quetzalcoatl		Arbol del Tule		Pinal de Amoles
Mitla	cesina	Avenue of the Dead		Diego Rivera
Monte Alban	National Palace		National Cathedral	
Temple Mayora	Diego Rivera		birch bark paintings	
Father Junipero Serra	Pyramid of the Moon		Ballet de Folklorico	
Arrazola	skyscrapers		Pyramid of the Sun	

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MARKETPLACE

AT

CHICHICASTENANGO

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Marketplace of Chichicastenango

Instructional Activity for Experiencing a Cultural Region

Purpose: When people come together for commerce, the result is a marketplace. This is where we hear the language, smell the cooking, taste some foods, see the merchandise, and touch the handicrafts. We also notice the dress of the people which reflects the climate and the geography of that particular region. Marketplaces are perfect for viewing a composite of the traits we call regional culture.

Objectives:

1. Define the geographical term region.
2. Locate the region of Chichicastenango on a desk map of Guatemala.
3. Identify characteristics of Chichicastenango using photographs, postcards, and slides of the marketplace at "Chichi".
4. Actively engage the students in a "mock" marketplace using items from Guatemala.
5. Compare characteristics of a typical market day in our country to one in Chichicastenango.

Procedure:

1. Introduce the region of "Chichi" with brief remarks.
2. Have students locate the region on desk maps and note the landform and climate.
3. Show a few slides representative of the area. Brainstorm some of the characteristics observed.
4. Have a student read a fact card about Chichicastenango.
5. Have students come to the "mock" marketplace one at a time to select an item and a description of the item to share with the class. Have students keep a list of the natural resources used to make these products.
6. Conclude the lesson with discussion of how the indigenous people use the natural resources to make handicrafts which are sold to tourists and other indians.
7. Serve cooked plaintians, tortillas, and frijoles.
8. Discuss characteristics of a typical market day in the U.S. in comparison to the market day in Chichi.

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Materials:

Goods for the marketplace, notecards about each item, pictures, slides, and photographs, desk maps of Guatemala, tape player and tape of typical Guatemalan music, food items native to the region.

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Fact card: Chichicastenango, Guatemala

The smoky smell of the different types of incense; the multicolored clothing and the whispers in the Quiche language produce the most authentic mixture of the Guatemalan native of the past and present.

To know Chichicastenango is one of the best experiences that any foreign or native visitor can have. It is to step into the past of Guatemala in the middle of one of the most beautiful corners that nature has given the country.

Chichicastenango is located 145 km from the city of Guatemala. The road is winding and steep. Although the natives pray at the doors of the main church Santo Tomas Church on all days of the year, they are mostly seen on the days of the open-air market. The natives often burn fragrant resins in the front of the church, while whispering their petitions to God. They show complete indifference to the crowds of tourists who have come to admire the historical observances of the city.

Open air market takes place every Thursday and Sunday. The famous market day initially offered goods that were needed by people from outside the town, such as pots and pans, medicinal plants, cereals, wooden utensils, etc. As time passed the popularity of the market at "Chichi" extended universally.

The types of products sold now include the tradional clothing (Heipils), ponchos, table cloths, small imitations of the pre-columbian objects made in pottery, wooden masks, and many other things.

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Marketplace at Chichicastenango Notes/Vendor 1

Textiles:

huipil (wee-pil), jackets, belts, shawls, ponchos, shorts, purses, wall hangings, aprons, bracelets, tablecloth.

- made by hand
- natural colors/natural dyes
  bright colors/commercial dyes
- design motifs of human figures, animals, religious figures, masks, abstract elements.
- texture: wool, synthetic, or cotton.

Guatemalan textiles have become very fashionable in the United States. Compare the prices paid for these items in the market at Chichi to the prices being charged in the malls.

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Marketplace at Chichicastenango Notes/Vendor 2

Handicrafts:

flute, sling shot, black stone replica of Mayan god, clay necklaces (people, birds, fish), wooden fish, wooden fruit, dolls.

- all made by hand

WOOD:

- all handcarved, sanded by hand, painted.

- wooden mask are used during the holidays and the more valuable ones are "danced". The masks used during the Moorish and Conquest dances are representative of various people, animals, and gods.

- wooden fish and fruit were made by a family famous for their work in Antigua, Guatemala. As many as twenty members of the family will work 8-10 hours per day carving, sanding, and painting.

- wooden flutes sold by small indian boys of the village for about $.30. The boys played them beautifully. Can you?

CERAMIC: - handpainted pair of Quetzals, the national bird of Guatemala. The Quetzal is used in many decorations. The monetary system of Guatemala is based on the quetzal. Its picture is on the upper left corner of all paper money.

- ceramic necklaces of handpainted figures of indigenous people, parrots, and birds native to Guatemala.

- dolls dressed in native costumes are indicative of the type worn by the people of Guatemala.

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Marketplace of Chichicastenango Notes/Vendor 3

Streetside Vendor:
Postcards, books, guidebooks, cassette tapes, Guatemalan money.

Postcards: note the people, places, and color.
notice the different styles of clothes and hats.
notice the various animals.
notice the geographic scenes.

Books: Read about the ancient cultures.
Read about the arts and crafts.
Look at the suggested places to visit.

Cassette tape:
Listen to the marimba music. This is the official music representative of the country.

Guatemalan money:
Exchange rate is 5 Quetzals = 1 U.S. $

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SENSATIONAL

GUATEMALAN

PEOPLE

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Marketplace of Chichicastenango Notes/ Vendor 5

Foods of Chichicastenango and Guatemala.

Plaintain sautoed in butter served at almost every meal.
Frijoles Black beans cooked into a paste-like substance, served at every meal with corn or flour tortillas.

Sensational Guatemalan People

A hands-on activity for the study of indigenous people of Guatemala.

Purpose: The indigenous people of Guatemala can be identified not only by the dialect they speak but also by their dress. Although attempts are often made to "westernize" the dress of these people many are able to retain the customs of their tribe. Students will study the various aspects of the Indian's culture including habitats, language, and clothing. Students will culminate the activity by decorating a paper doll according to the custom of the people.

Objectives:

1. Students will locate the various indian populations of Guatemala using a dialect map.
2. Students will identify and locate the four largest Mayan indian groups (Quiche', Cachiquel, Kekchi, and Mam)
3. Students will use pictures, books, and encyclopedia to identify the habitat, clothing, and customs of a particular Mayan indian group.
4. Students will decorate paper dolls according to the customs of a chosen indian group.

Procedure:

1. Teacher will give an overview of the country of Guatemala in relation to the racial makeup of the population.

2. Using a dialect map of Guatemala, students will locate the 21 Mayan indian tribes of Guatemala. Using the dialect map, students will locate the regions where large groups of indian people speak the 4 major Mayan languages of Quiche, Cachiquel, Kekchi, and Mam.

3. Using resource materials provided students will work in small groups to select a particular indian population. They will make a chart to provide information on the location of the tribe, habitat, way of making a living, and the traditional dress.

4. Students will use various materials (scraps of cloth, construction paper, yarn, markers, etc.) to decorate poster board paper dolls in traditional costumes. Students will also make fact cards to share about the indians in this group.

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Linguistic Barriers of Guatemala

Adapted from the notes given by Linda Astorias DeBarrios. Antropologist and Socio-linguist. ACIEM Guatemala.

There are 24 languages spoken in the small country of Guatemala (108, 889 km.2) The official language of Guatemala is Spanish. A small population of approximately 30,000 Creole Africans that live on the Atlantic coast speak Caribe. Approximately 25 people in Guatemala speak an almost extinct language called Xinca. The other 21 languages are spoken by the various indigenous people, the Mayan ancestors.

Spanish is spoken where latinos population is the greatest primarily in the southern portion of the country and Guatemala City. The Mayan language is spoken where the areas are more rural. There are four major Mayan languages because large groups of the indians speak them. The four are: Quiche, Cachiquel, Kekchi, and Mam. Mayan languages are difficult to translate from one to another. One tribe may speack 5 or 6 different languages.

In Guatemala's 1981 census 48 % of the population was identified as indian and 52% of the population was identified as Hispanic. The characteristics that were used to identify the indians in the census was the regional dress, whether or not they had an indian name, and whether they were barefoot or wore sandals. Many times the census takers just depended on the person being interviewed identifying themselves as latino or indian. Negotiation or prejudice can be done through the dress. Cultural differences and political differences are sometimes based on clothing.

All Mayan languages are oral language and not written language. Those attempts that have been made to write them since Columbian and colonial periods using European letters with symbols to stand for different sounds by the Latinos have been difficult to accept.

The problems of retaining the indigenous languages have been complicated because of the assimilation policy dating back to the 16th century. In 1524 Guatemala was conquered by the Spanish. The spanish domineered political and economic aspects of society for nearly 300 years. In 1821, Guatemala won independence from Spain. However the "latinos" who had been in power in the country continued their dominance. The last Constitution was adopted in 1986 and was written in the 4 major Mayan languages. This was a tremendous change for these people. In 1992, a pluralistic policy has been adopted, recognizing that the indians have a right to be taught to read and write using their native language.

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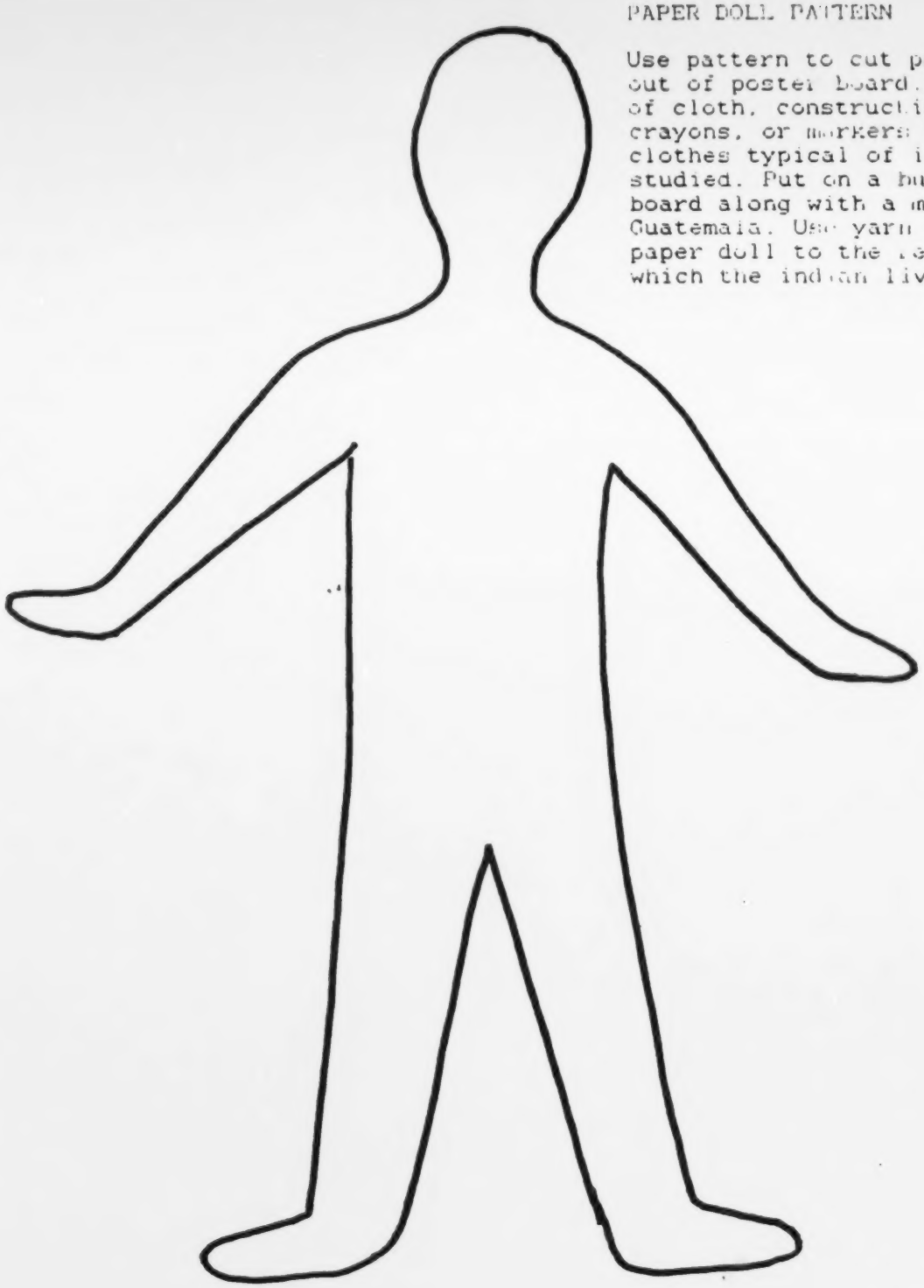
PAPER DOLL PATTERN

Use pattern to cut paper dolls out of poster board. Use scraps of cloth, construction paper, crayons, or markers to add clothes typical of indian group studied. Put on a bulletin board along with a map of Guatemala. Use yarn to match the paper doll to the region in which the indian lives.



Mexico and Guatemala

Tapestries of Past and Present

Patricia Kenny
Fulbright Project...1992

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Kerry

The intent of this unit is to facilitate the cultural understanding of students in Maine for cultures that differ from theirs. This unit emphasizes the histories and cultures of Mexico and Guatemala. They are favorable because of their proximity to the United States, as well as their growing economic and political importance in the world. They have marked differences (as well as similarities) that are easily identifiable to students in Maine,thereby, providing vivid, concrete examples of the elements of cultures and the factors that influence the development of those elements.

To begin the unit, students will complete activities designed to foster their understanding of cultural elements and their development. I have relied heavily on a program developed by one of my former colleagues. The book is titled,Comparing Cultures, by John Pickering. I have made modifications to his program to fit the needs of my students. The credit for the original idea belongs to him. I feel these activities provide the foundation upon which students can build their understanding of Mexican and Guatemalan culture. They can examine a culture with a minimum of judgement to its "strange" differences, but rather, see it as a logical development in its historical, geographical, and economic context.

I've also compiled a number of activities and rough ideas that could be used to teach units on the history and culture of Mexico and Guatemala. Activities can require the skills in a variety of disciplines: literature; mathematics; science; etc. There is a bibliography with * beside resources that I have found particulary useful. The major focus (because of the limited time for compilation) is on the ancient Maya civilization. As the school year progresses, I will try to develop the other elements. This project is only in its rough stages. I have not had the time to rewrite lessons in an appropriate educational format. I don't come by linear thinking naturally, so these are raw ideas. I would encourage you to read through activities that catch your eye and adapt as you deem necessary. It will take me a summer to polish this up. A community member and I are considering collaborating on it. She will help me order activities and develop appropriate material lists. Maybe we'll be able to publish something from all of this. I hope it will be of some use to you.

Introduction to Cultures

Objective: to familiarize students with cultures around the world

Materials: news articles; atlases; resource books about countries around the world (i.e., Lerner Series-Children of the World)

To begin the unit, I ask students to bring in articles or a list of countries that are mentioned on the news. I want them to become aware of the many areas around the world that have importance in our time.

Once we have a collection of lists and articles, I have each group take them and compile a list of the different countries found in them. We compile all the group lists into a class list.

Next, each group (or if you have the resources, each student) is given an atlas. I point to a country on our class list and the groups have thirty seconds to locate it on their maps, as well as identify countries or bodies of water that border that country. When I call time, I use the cooperative group method called "Heads Together". All group members should be prepared to identify the above information in relation to the country in question. They don't know which group or member I will call on, therefore they must instruct each other. If a group member can correctly state the information, the entire class earns a point on the class bonus chart. (An element of fun would be to toss an inflatable globe around the room, giving the receiver a limited time to find a country.)

Once we have begun to explore the names and locations of other countries in the world, I explain to the students that they will have the opportunity to choose a country to study during the next week. They should choose a number of different ways to teach the class about their country and its culture. As a class we brainstorm ways to teach about another culture: prepare food, exhibit artifacts, create maps, display artistic and literary work from the area, share some words from its language, create flags, build models of housing, write reports, etc.

Students are allowed to explore the books displayed around the room. Each book describes a country from around the world. They are allowed to work with a partner.

Once countries are selected and partners paired up, students are asked to compile a list of at least ten questions about the country they've selected. The purpose of these questions is to focus their study and activity, yet provide them ownership over the process. Next, they compile a list of resources to use when finding answers to their questions. Finally, they produce a list or web to identify the products of their research.

Student Name _____ Date _____

Terms and Definitions Relating to Culture

Culture: The way of life of a group of people.

The level of technology, traditions, customs, and values are all part of a culture.

Customs: Special practices that are common to one group of people.

Examples would be the way people wear their hair, what clothes they wear, and what kind of transportation they use.

Traditions: Customs that survive from one generation to the next generation.

Examples would be religious celebrations, festivals and national holidays, and rituals such as how a culture deals with a child's baby tooth falling out.

Technology: The scientific knowledge and tools available to a culture.

The more complex and diverse the knowledge and tools, the higher the level of technology.

Technology ranges from the hoe to a spaceship.

Values: Beliefs about what is good, desirable, and worth holding to.

What we do and what we say are based on values.

Values can be held by many people at the same time. Schooling for all children is an example of a value.

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Student Name _____ Date _____

Factors Influencing Cultural Development

Food

- Condition of the soil
- Length of growing period
- Amount of rain and sun
- Presence and availability of breeding stock (animals), or seeds (plants)
- Altitude
- Type of food considered acceptable to eat (Religious practice sometimes rules for or against certain foods.)
- Cost of producing or importing the food
- Availability of fertilizers and pesticides

Clothing

- Raw materials available
- Ease with which raw materials or the finished product can be imported
- Amount of money necessary to process and manufacture the raw material
- Level of technology
- Types of clothing items considered acceptable to wear
- Traditions regarding the use of clothing
- Skill of persons making the clothing
- Designs and patterns available

Housing

- Raw materials available
- Level of technology
- Traditions regarding the kinds of houses used
- Amount of money available to spend
- Ability to import materials
- Craftsmanship needed to produce a particular kind of house

Language

- Spoken or written language of the previous generation
- Number of different cultures in the same area
- Opportunities for schooling in languages
- Government role in determining which language is the official language

Religion

- Beliefs and rituals of the previous generation
- Extent to which other religions have penetrated the culture
- Degree to which people actually practice their religion
- Presence of governments or groups hostile to religion

(continued)

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Student Name _____ Date _____

Factors Influencing Cultural Development *(continued)*

Rules and Penalties
- Available religion(s)
- Explicit and implicit behaviors
- Average level of education
- Presence of more than one set of acceptable behaviors

Type of Government
- Religious beliefs
- Traditional political practices
- History of domination by another culture
- Level of economic satisfaction among citizens
- Role of the military

Transportation
- Type of physical terrain
- Technology level
- Type of transportation considered acceptable
- Money available to pay for transportation
- Degree of contact with forms of transportation in other cultures

Education
- Degree to which it is valued
- Past educational practices
- Economic conditions
- Quantity of information and values to be passed on
- Roles of the family, town, state, and nation

Other Special Features
- Presence of extraordinary artistic, scientific, religious, or political talent
- Frequency of cataclysmic physical events such as earthquakes, floods, famine, drought, sunspot activity, or hurricanes
- War at home or abroad
- Availability of communication technology such as satellites, television, telephone, and newspaper
- Cultural stance toward contact with foreign visitors or businesses

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Unit journal

Throughout the Mexican and Guatemalan units my students keep journals. They write as if they were a person living in these areas at the period of time being studied. It's a practical tool to evaluate what they've learned. If you have students who have difficulty writing, they could dictate their entry onto tape for a "scribe" to write out for them. (This has been a successful technique for my mainstreamed students.) I often have students who are willing to act as scribes, typing or writing the dictated experiences of these students. All students are encouraged to provide illustrations along with the written portion of their entries. I've provided samples of journal entries students have made in the last week. You can immediately identify the concepts they understand and those aspects of the culture in which they need further instructional experiences.

Braxton Bullion

If I were a Mayan boy, I'd wake up in the morning and have some boiled corn meal for breakfast. I would feed my pet monkey and parrot some pieces of fruit. Then I'd go out and play with a rubber ball in the court with my friends, if there were no other grownups playing.

Before lunch, my mother would send me and my sister down to the market to buy fish, fruit, corn, squash and beans. In the market, we saw a jaguar in cage. We also bought some medicine from the medicine man.

Near the market, we watched men building a new temple. The stones had many glyphs on them telling about one of our great kings. Last week, I saw a human sacrifice to the gods at one of the temples. The high priest used a black obsidian knife to cut out the heart of a young man on the altar at the top of the stairs. Then the priest rolled the body down the stairs. My sister was afraid, but I told her it was an honor to be sacrificed.

After lunch, I took a nap in a hammock, then I went into the jungle with my father to look for a special plant that we chewed. We brought some home for Mother and Sister.

In the afternoon, when it was very hot outside, I played in the house with my toy warriors, which my father carved for me.

We ate fish and corn for supper, then we went to bed in our hammocks. My father played his flute until I went to sleep.

TIMELINES

In order to maintain a perspective of the chronology of these cultures in history, we post a number of timelines on one wall of the classroom. As we identify events in the history of Mexican and Guatemalan history, we enter them into the Timeliner computer program, print it, and post it on the wall. In addition to it, we sometimes track another early civilization (Minoan) as a reference point for cultural history in other parts of the world. Thirdly, we ask our fifth grade classes, who study the history of the United States, to create a timeline of U.S. history for us. Our fourth grade classes study the history of Maine. They create a timeline of state history.

These are posted below our timelines at the appropriate points in history. They provide a fascinating comparison of civilizations through time. Many interdisciplinary activities arise out of these timelines. The activity also allows students from various grades to work together on a project.

Landbridge Crossing

Objective: to reinact the landbridge crossing from Asia

Materials: word chart; cut-outs of Asia, Alaska, and North America

Give students the chart on the page following this in the unit packet. Ask them to attempt to decipher what they represent.

Next, students identify the meaning of this collection of words. By the time they reach sixth grade most know the theory of the arrival of Native Americans to this continent from Asia. We have a brief reinaction of the landbridge crossing. Hanging from one side of the classroom ceiling is a map of Mongolia and Siberia. To the right of it is the Alluetian Islands of Alaska and the Northwest coastal region of the United States. We draw names of students to play the parts of wooly mammoths, mastadons, and Mongolian hunters.

The separate characters, Mastadons, Wooly Mammoths, and hunters, meet together in designated areas of the classroom to plan their costumes and props. The class is responsible for creating scenery. In order for students to somewhat accurately recreate this scene, it is important to have resources available to each group that recount this theory. Some may want to select music or change the lighting in the room to create the mood for this historic migration. We usually have one student write a short narration for the event. The teacher video-tapes their production.

Afterwards, students begin to keep a journal of the origins of these early cultures. They are asked to write about their experiences across the landbridge, from the perspective of the character they played. Volunteers are asked to share their entries with the class.

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LA VENTA-BIRTHPLACE OF NORTH AMERICAN CIVILIZATION

La venta is the site of the first civilization in North America. It was inhabited by the Olmec nation. The book, America's First Civilization, describes this culture and the artifacts found at La Venta. I have taken my information primarily from this source. It is an adult book. Another valuable source is Mexico by Stein , a childrens non -fiction book about Mexico.

I present students with the following pages. From these they are able to obtain some basic information about the Olmec culture. This study is a natural precursor to the in-depth study of the Maya. After all, archaeologists (for the most part) feel that the Maya culture was heavily influenced by the Olmec.

Name_____
Date_____

The Olmec

Today's activity is your first chance to analyze an ancient culture, one that was the first civilized society in North America. The Olmec were at their peak between 2000 BC and 150 BC. Remember, to be considered a civilized society their had to be a political structure, written language, numerical system, and economic roles other than farming and hunting.

You will be given some information about the Olmec's location and artifacts. You will be asked to analyze that information and draw conclusions about this civilization, just as a professional archaeologist or anthropologist would do.

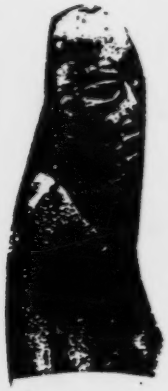
The Olmec lived around the current-day city of La Venta. Below is a map of the sites uncovered by archaeologists, along with pictures of the artifacts found there:

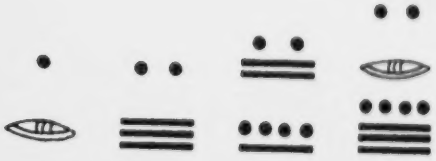
Map of area uncovered-

Use your atlas to determine the elevation, topography, climate, and vegetation of this area. List the information you find below:

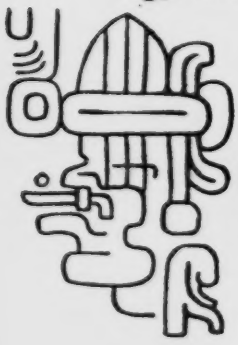
You are an archaeologist. You have made it to the city of La Venta.

During your investigation and exploration of the area, you uncover the following artifacts:





As an archaeologist, you are responsible for trying to explain the existence of these artifacts and their possible use in the society that created them. Keep in mind the lessons learned from reading Motel of Mystery. In your groups, develop some possible theories for the use or meaning of these artifacts. We have discussed these ancient cultures in class. Think about those discussions, as well as what was important to these people for their survival. Create a hypothesis for each artifact found. Be ready to explain your reasoning for each hypothesis.



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After viewing these artifacts, what conclusions have you reached about the Olmec culture? Please explain your answer. If you'd like, feel free to draw what you surmise existed. Write a play about an Olmec activity. Create rules for the ball court game. What decisions did the leaders of this civilization have to make? What responsibilities did they have? What were the important aspects/elements of this culture? How did it differ from your society's culture?

Colossal Heads

More than any other archaeologist, Matthew Stirling of the Smithsonian Institution was the real discoverer of the Olmec. Stirling's first major work in Olmec country was at Tres Zapotes in 1939. He is shown (in that year) measuring a Colossal Head. Subsequent expeditions took him to the most important of all Olmec sites, La Venta and San Lorenzo. From the first, Stirling was convinced that Olmec civilization predated every other known in Mesoamerica

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COLOSSAL HEADS

During their study of the first civilization in North America, the Olmec, students are shown numerous pictures of the immense stone heads carved by these people. A good source is America's First Civilization, by Michaiel D. Coe. Students are asked to describe and draw the characteristic style of Olmec depictions. I use this opportunity to expose the students to other ancient civilizations' artistic styles. It's interesting to compare them with the Olmec, and later, the Maya.

Once students have drawn some sketches of Olmec artifacts and are aware of specific features, they form representations of Olmec figures. The colossal heads need to be scaled down (a good math activity), of course. However, since I teach in central Maine, I plan to have students sculpt an life-size colossal head out of snow this winter. I could envision one of sand, too!

If you have access to sculpters, visiting them while they work would be a wonderful extension.

I use a simple cornstarch, water, and salt combination for these figures. If you're fortunate enough to have access to self-hardening clay, you might use that instead.

My twenty-one students went through six batches of the following mixture:

1 cup salt

1/2 cup cornstarch

3/4 cups of water (cold)

1. Cook on low heat for 2-4 minutes, stirring constantly. Substance will thicken.

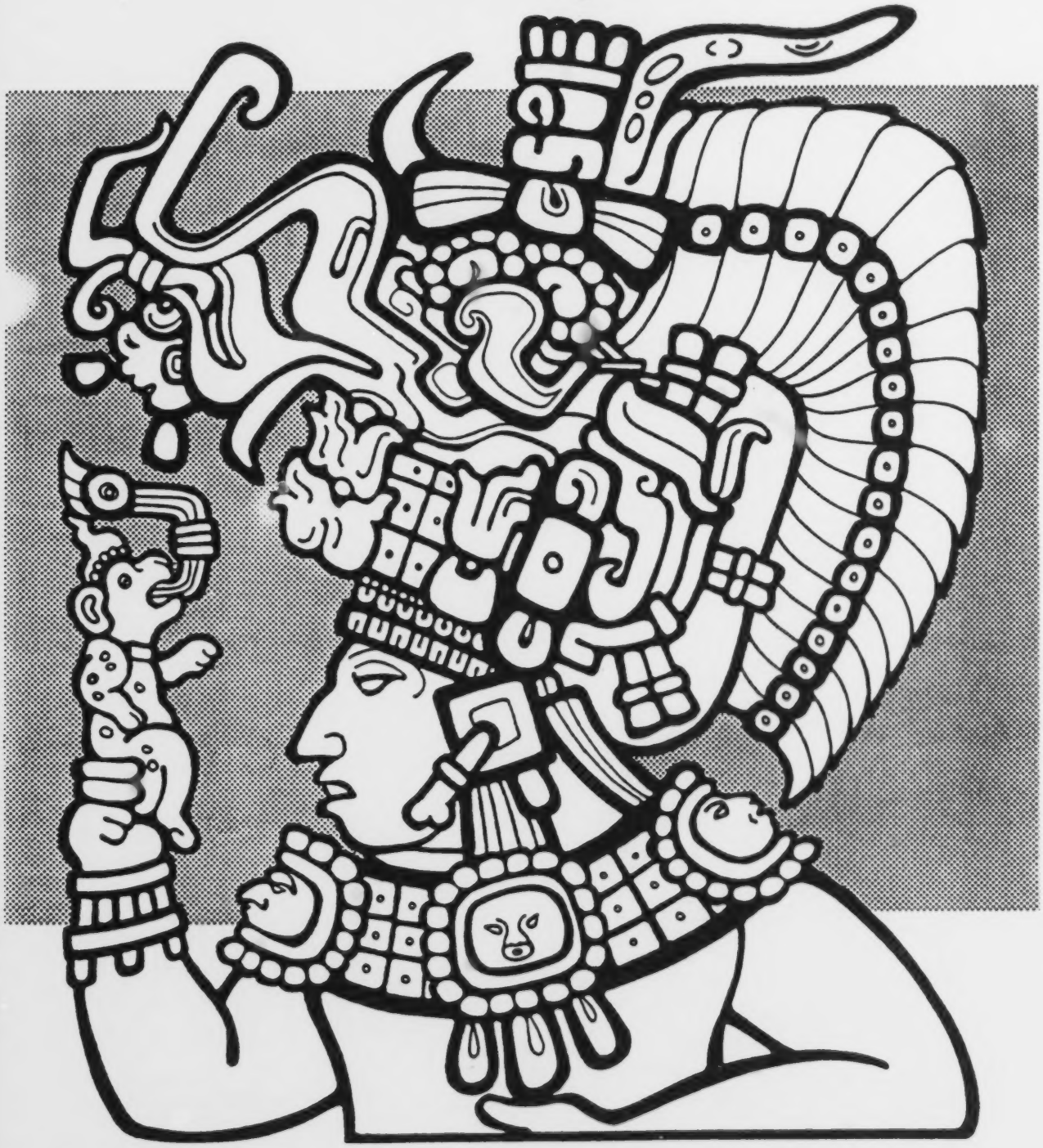
2. Remove from heat when you can no longer stir mixture.

3. Spread out on foil to cool.(

4. When cool enough, knead dough until smooth.

5. Store in a zip-lock bag. Add water if dough dries.

Maya



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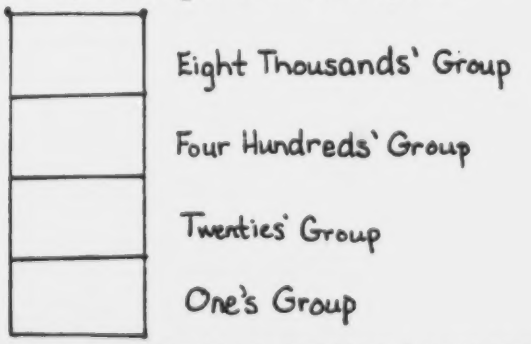
Maya Math

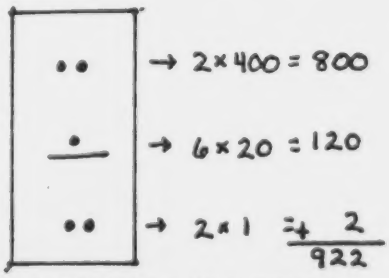
To teach this unit, I rely heavily on The Second Voyage of the Mimi, from the Bank Street College Project in Mathematics and Science. That program provides key background activities. To reproduce it here would be in violation of copyright laws. However, I have developed my own game to accompany this program. It is fairly easy to understand, despite the lack of introductory activities. I find it particularly useful when I'm teaching Number Theory. It is simply another method of grouping numbers. It's also another way to discuss and utilize mathematical termonology, i.e. factors, multiples, average, etc..

It is assumed that ancient European cultures based their numberal systems on the number 10, for the number of fingers they had on two hands. The ancient Maya lived in a warmer climate, therefore they were likely to have gone barefoot. Many archaeologists theorize that the Maya based their numeral system on the number 20 counting their fingers and toes. They had developed the crucial concept of zero. They used dots to equal one group of ...; bars for five groups of...; and to represent zero. Archaeologists feel they counted each finger or toe as one dot. When they reached five they thought of it as one hand or one foot and marked it as a bar.

. = **one group of...**
_ = **five groups of...**
= **zero**

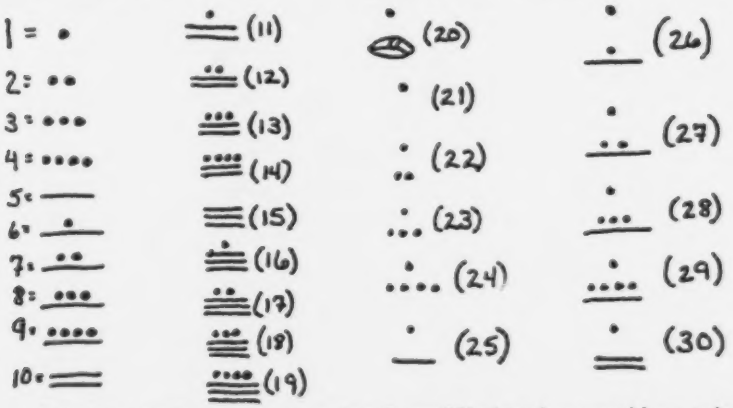
The Maya organized the written numerals vertically. The ones group on the lowest tier; next the twenties; the four hundreds; the eight thousands; etc..



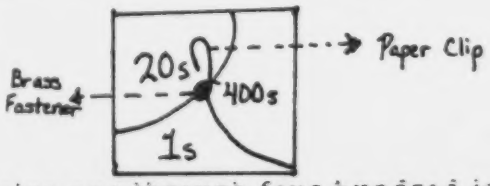


(I teach sixth grade, therefore I ask them to determine the value of each succeeding vertical place.)

Once students have these materials we practice creating numerals. It's best to progress methodically from 1-25. After they can correctly "write" those numerals, you can skip numerals in an attempt to challenge them. (i.e., 30,37, 40, 48, 65, 100, 150, 398, 400, 415, etc.) *It's important to have them recognize that if you have a group of one of the higher place values but none in some of the lower place values, there should be a zero in each lower value with no groups. Example:



After students have had sufficient practice placing numerical symbols in the correct place, we begin to play **Maya Math**. Students are seated four or five to a group. Each has his or her own counting board and dots, bars, and zeroes. I give each group a spinner that looks like that pictured below:



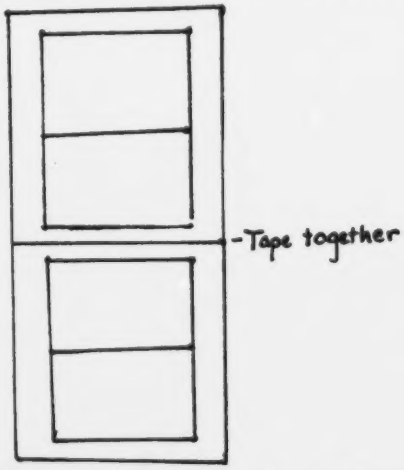
Each place value one through four hundred is marked. I use opened paperclips attached to brass fasteners for the spinning marker.

To get students acquainted with the process, we play as a group for a couple of turns. I ask one group to spin to start us. It's important to walk among students as they practice in order to determine if any are having difficulty. Once I feel they have it mastered, students take turns spinning within their groups. If they spin "400s place", they add one to that place on their counting board. They must be reminded that once they record numerals in groups valued at more than the ones place, the numeral zero must be used when there are no groups in a value. They continue to add one to whichever place value they spin. Some turns are illustrated on the following page.

When bars and dots are used together in the same place value, dots are placed on top of bars. The following demonstrates some of these combinations: (6) (8) (12)

If you added one more dot to the number nineteen, you would see a dot in the next highest place and a zero below it. This is because a group of twenty ones is equal to twenty. (It helps to refer to regrouping in our system. Ten ones trade for one group of ten. At the beginning of the year I have my students review place value with chip trading from Math Their Way. This is the same idea.) Refer to the chart showing the vertical place values.

It is important for the children to experience this numeral system concretely. Following the idea of the Math Their Way chip trading activity, my students "chip trade" with Maya numerals. Each student is given two copies of Chart 1. They tape or glue them together vertically as illustrated below:



Next, they each have received two copies of Numeral Sheet 1. They cut out the numerical symbols. You might find it easier to use beans for dots and popsicle sticks for bars, especially if you're working with younger children.

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NAME_____

What is it?

Our knowledge of the Maya has arisen from the speculations of archaeologists who have studied the ruins of these ancient civilizations for over one hundred years. Archaeologists create theories based on the artifacts they've uncovered, as in the book Motel of Mystery. What if their reasoning is incorrect? Why or why not?

In the boxes in front of you are artifacts - pieces of objects from a person's life. Many of these objects will be familiar to you. However, your assignment is to create new uses for these objects. For example, a paperclip could actually be used as a tool to hang curtains.

You will be working in your groups. Assign the following roles to members:

Recorder- compiles list of artifacts and what use the group agrees to attribute to them

Handler- takes object out of the box, holding it so the entire group can look at it from all sides to determine its new use

Artist- draws a scetch of each artifact; photographs each artifact with a polaroid (only if one is available)

Moderator- determines the system for each member to share their ideas about possible uses; aides handler

Checker- ensures that each object has been recorded, drawn, and discussed. The checker must also see that there are ways to prove the group's ideas will work.

Once each group has finished its work, groups will be asked to move to another group's table. (See next page.)

The Maya World

(400 A.D.)

After students have studied the Maya culture of the Classic Period, we create a facsimile of that world in the classroom. Students generate a list of the various roles and professions the Maya had at that time. Stations are set up around the room. Some of the stations are: architect, scholar/scribe, priest/astromoner, ruler, ball player, trader, servant, farmer, child, weaver, potter, artist, etc.. Each area is equipped with the necessary materials to carry out tasks assigned on cards posted in the area.

The students are expected to sample each profession for 15-20 minutes. This activity can easily last for a week. It would be overwhelming to have <u>all</u> the stations running simultaneously. I usually choose to have four or five set up each day. Students are given a checksheet to record roles they have filled, as well as to keep a running response journal.

The following pages list a few different roles and their tasks. Often, I've used my students suggestions for materials.

Kerry-

MENU MIXUP

On my trip to Guatemala, I saved <u>everything</u>! One of the items I brought back with me was a menu from the Spaghetteria in Guatemala City. I give each student a copy of this menu. Students are seated in groups of five. Each group is also equipped with a Spanish/English dictionary.

We begin the activity with a discussion of the food available in this Guatemalan restaurant. I'll ask them to pick an item from the menu to translate, or I give them a meal number and we all set about translating from Spanish to English. They get a kick out of the meals they recognize and have eaten in the past. I find it establishes one more link between themselves and Guatemalans; we do eat some of the same foods.

Next, the students are given the exchange rate for quetzals to dollars (5:1). I tell them that I ordered item #52, Pizza ai Funghi and Aguas Gaseosas. I equate the size of the pizza to be 12 inches. I ask them to tell me what I ordered to eat and drink, (in English), and ask them to tell me how many dollars I paid for it. How does that price compare with a pizza of equivalent size in Maine? If people in Guatemala add a 10% tip with their payment, how many dollars would I have spent at the restaurant? How many quetzals would I have spent, tip included?

I write the following steps on the chalkboard:

1. After you understand how to read the menu and total bills with tip included, choose an order from the menu.
2. Translate it into English.
3. Total your bill in dollars and quetzals, adding a 10% tip.
4. Once that is done, the group should total each of your separate payments, tip included, in dollars and quetzals.
5. How many quetzals would your group have spent on food at the Spaghetteria? How many dollars does that equal?
6. Figure each of your separate bills in quetzals and dollars, without the 10% tip.

7. Total your group's bill without tip.
8. Use this total and add a 10% tip to it. Does the total equal the sum you paid after answering question #5?
9. Is it faster to figure tip for each person first or to base it on the group total?
10. What was the average amount in dollars and quetzals spent by the members of your group?
11. What was the average amount spent by each group?

Once students have answered the these questions, they write menu word problems for classmates to solve. I create a file on the computer to record their problems. Once they have had their problems checked by me, they can enter them onto the computer file. When each student has entered at least one problem, the classroom computer technician (one of the students assigned for the week) prints their problems out. Copies are made for all.

The next morning students use their menus to answer the word problems. Students record the strategies they used to solve these problems so we can compare the different methods that can lead to the same answer, analyzing them for effectiveness, creativity, and ease.

Kami's Recipee

JOCON (Chicken in green sauce)

1	chicken	3	cups chicken broth
1/2	cup olive oil	1	chopped onion
1/2	lb. husk tomatoes (miltomate)	2	green bell peppers
1/2	cup parsely, chopped	2	Tbsp. flour
1/2	cup coriander		salt and pepper to taste

Boil chicken in salted water till almost done. Take out of broth and cut into pieces. Fry onions, peppers and husk tomatoes in oil, and then after a few minutes of frying, add 1 cup of broth and liquify all this with the chopped parsely and coriander. Add this to chicken in deep sauce pan with rest of broth and cook for 1 hour over low heat. Add salt and pepper and just before serving, thicken broth with flour.

JOCON

1	pollo	3	tazas de caldo de pollo
1/2	taza de aceite de oliva	1	cebolla picada
1/2	lb. miltomate	2	chiles pimientos verdes
1/2	taza perejil picado	2	cucharadas de harina
1/2	taza culantro		sal y pimienta al gusto

Ponga a cocinar el pollo con agua y sal hasta que esté casi cocido, séquele del caldo y pártalo en pedazos. Fría las cebollas, chiles pimientos, y miltomate en el aceite y después de unos minutos de estar friendo todo esto, agregue 1 taza de caldo de pollo, licúe todo con el perejil y el culantro picados. Agregue esta mezcla al pollo en una olla honda con el resto del caldo y cocínelo por 1 hora a fuego suave. Agregue sal y pimienta y ya para servir espese la salsa con la harina.

I can't remember who asked for this recipe so I'm sending it to all of you!

How do most Guatemalans make their living?

Why is there war in Guatemala? How does it affect people there?

Mayan Indians in Guatemala have retained (kept) many elements of their ancient culture. Looking at pictures of these people, what evidence do you see of that fact?

After looking at pictures of Guatemala identify various arts and crafts made by the people. You can sketch pictures or color designs to show them.

* I set out various reference articles and books. Students can use them to answer question cards like those above.

Mexico: Yesterday, Today, & Tomorrow

To begin the research/exploration of Mexican cultural and economic history, I show my students the video footage taken in Mexico. They analyze elements of the culture as they watch, filling in a culture chart afterward. After viewing a glimpse of this vastly contrasting country, as it is today, I pose questions for the students:

How does Mexico appear similar to the United States?
How does it appear to differ?
Are there different cultures in Mexico today? If so, what are they?
What images do you have of Mexico? (They could illustrate these.)
What events do you think might have influenced Mexican culture, allowing or causing it to become what it is today? (Students should have some comments about past cultures' influences, since they have previously studied Maya and Aztecs.)

In order to involve the maximum number of students in this discussion I give a copy of these questions to each student. They answer individually. Next, the group is given an answer sheet. Each person reads their answers aloud to the group. All answers are recorded. (You might want groups to assign recorders, readers, etc.) Finally, groups report their answers to the class. Try to continually ask the class to analyze each group's answers for their similarities and differences.

The next stage of study begins. I put the following time periods onto separate slips of paper: 1519-1521, 1521-1821, 1821-1910, and 1910-1992. It's explained to students that these are important time periods in the history of Mexico. The pieces of paper are placed into a Mexican straw hat. Each group chooses a member to draw a time period for that group to study.

Once they have a time period, students are asked to come up with research questions that will lead them to important historical information about it. They will be expected to present this information to the class in a manner that is clear, creative, and instructional. The method for doing so is up to them. They can use a combination of techniques: drama, art, music, TV news broadcast, speeches, charts, maps, graphs, etc.. We set some guidelines for the research. As a group, students brainstorm what information will be important for the class to know. It

should shed some light on the role that period of Mexican history played in the development of Mexico as it is today. What were the important events? Who were the leaders at the time? How did they lead? How did geography play a part in this period of time? What were the elements of culture during this period? Who were the people of Mexico at that time in its history? Did Mexican life change much during those years? If so, how? These possible research questions are posted on the wall for reference. Groups are asked to list the eight questions which will guide their research.

Alongside the questions, we chart the resources available for use. It's important to cite people as one of those. Groups make a list of those three they will utilize first.

(The bibliography at the end of this project lists those books my students find useful. In my rush there are bound to be some inadvertently omitted. If I realize there are other resources, I'll send their titles to you.)

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Historical Timeline

This activity is borrowed from a cooperative group model. It requires students to work together to chronologically order historical events. It doesn't require much time to complete. The students have kept timelines of the important events in each country's history. I remove that timeline from the ceiling (or wall) and select key events and dates. Each separate date, event, or historical figure's name is written on an 8 1/2" x 11" piece of construction paper. These are timeline cards. Make enough so that each student will have one card.

Next, students are each handed one card. Students are instructed to form a human timeline, ordering their cards chronologically from 40,000 B.C. to the present year. Be sure to identify which area of the room the timeline should begin. They should hold their cards up so the event, date, or name is easily read. This could be done a number of ways: without talking; only with hand gestures; only written directions to each other; or with whispering. I personally like them to have an avenue to discuss the placement because then they are gaining one more opportunity to learn information. However, if you wanted to test students, a method that required silence would be best.

The following list contains some of the events from our Mexican timeline. There are usually many uses for these cards after this activity is over. They can be used to help students review knowledge; decide an event to describe in their journals; analyze similar events in the history of other countries; choose scenes for the class historical mural; etc..

Maya
Aztecs
Spanish
Montezuma
1910
Quetzalcoatl
1840-1848 AD
Classic
Frida Kahlo
Mexican-American War
70000BC-1500BC
Cortez
1500 BC-200 AD
Post-Classic
1520 AD
Mexican Revolution
1325-1521 AD
Lady of Guadalupe
200-900 AD
Olmec
Benito Juarez
Tenochtitlan
Archaic
Juan Diego
Porfirio Diaz

Passports

Prior to the study of modern Mexico and Guatemala, students are given a passport application to complete. They fill out the appropriate information. Once the application is processed (it can be rejected if information is missing or misspelled), students are given a passport to use during the study of these countries. These passports are required for entrance to learning centers in the room that have various cultural exhibits such as typical foods to sample; clothing to wear, music and instruments to play; Spanish language activities, native crafts to make; regional games to play; etc..

Scaled Symbol Map

During our study of each country, I dedicate one day to creating a three dimensional display of the geographical features. I usually have students try to identify the topography, vegetation, and climate of four to five different areas of the country.

Students are divided into groups. Each group is given the name of a city in the given country. They must use maps and atlases to determine the topography, climate, and vegetation. That information is then used to create large cutout, three-dimensional picture symbols of these elements. Creating the display for their city takes a good block of time.

Next, I place a map of the country on the overhead, with each group's studied location identified in separate colors. (You might want students to write these on themselves.) Then we devise an approximate scale to convert the map distances to our classroom. Once that is done, students calculate the approximate location of their city in the classroom.

Once these are known, students hang their geographical symbols for their city's climate, vegetation, and topography on string suspended from the ceiling.

Many activities can arise out of this. I usually have them take a "high-speed" trip around the "country." Students are supplied with a blank map of Mexico. They are given a short time at each city to gather information about its geography. This information is filled in on a map of the country in the appropriate location. I encourage them to collaborate with group members to ensure that they place the cities and geographical symbols in the correct area on their map.

As was mentioned in the introduction to this project, I have only begun to develop my learning unit on Mexico and Guatemala. There are many more possibilities. The following are ideas for activities I plan to develop as the year goes on:

-compile a list of local stores marketing products from either or both countries
-collect current events reported by local or national media and affix them to a wall map
-paint furniture in the classroom in the artistic styles of the countries
-make a paper chain of traditional clothing
-construct models of the various types of housing
-create Mexican-style aluminum art pieces, using pie tins and permanent markers
label everything in the room with its Spanish name
-compare U.S. and Mexican colonial and independence movements, with particular emphasis on the different attitude toward indigenous people
-create a ball court game in coordination with the physical education teacher (using a nerf ball)
-make own system of heiroglyphs
-study the heiroglyphs of Minoan &/or Egyptian civilizations
research games of the regions
-create masks in honor of some aspect of nature
compare educational systems with partner schools in the two countries
-collaborate with Mexican and Guatemalan penpals to brainstorm solutions to environmental, economic, and social problems
-create a huge list of all we have in common
-debate over the demise of the Maya (There is a Project Wild activity called that deals with overpopulation.)
-after listening to Wombongo songs from the Sierra Gorda region of Queretero, create your own rhymes to complete a refrain
research other musical songs that have the same "rhyme-as-you-go" pattern
play the Aztec board game, PATOLLI. (Whitehall Games, Inc., 105 Chapel St., Newton, MA 02158)
-try to make traditional clothing from the different cultures
-wear the clothing brought back from each country

The rest of these activities provide follow-up to the slides and video-tape filmings I took in Guatemala and Mexico:

Wombongo songs from Queretero
-learn to determine the historical periods of different architectural styles of buildings, monuments, and homes
-use scenes of market place as a model for a class "Market Night" when students will display their Mexican and Guatemalan arts and crafts, show slides and video they have selected, and model clothing and artifacts from these countries for members of the community
-create a mural of cultural elements
create news show of the current events in Mexico and Guatemala
-design travel brochures for both countries
analyze the level of technology in these countries, comparing it with the U. S. and describing the advantages and disadvantages the two countries face at their levels
-compare the different cultures existing in Guatemala (Rural village vs. Guatemala City or Antigua
create models, drawings, or maps of the geographical features of each country; decide how it impacts upon the cultures
-models of transportation used
-study deforestation of the rain forests and mountains; discuss why it is happening; compare with reasons it happens in the U.S.; brainstorm solutions or possible alternatives
-research cultural celebrations we have that honor gods or leaders, etc.; compare them with Mexican and Guatemalan ceremonies such as the pole dancers, voladores , of Mexico and the "burning of the devil" in Guatemala

My students are going to plan a cultural night where they show parents slides and video scenes they have selected from my collection. Afterward they will open a market modeled after those scene in my slides and video tapes. Parents will be able to trade U.S. currency for "pesos and quetzals" made from my photocopies. Students will sell Mexican and Guatemalan-styled crafts they have made. They will also sell samples of food from Mexican and Guatemalan recipees. Parents will be allowed to barter for crafts and food. It should require mathematical skills for all parties involved! Students will be permitted the use of calculators to check for accuracy of calculations. (After all, we saw many vendors in these countries who used calculators.) There will be regional music playing during the market. Wish us luck!

Bibliography

Kerry

All selections are listed by subject: Line 1 is the subject; line 2 the title; line 3 the author; and line 4 is the call number (if available). ★ items are those I find valuable and are integral parts of my program,

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3. DAVID MACAULAY
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(★) For teachers of social sciences:
1. Social Studies Education
2. Building a Global Civic Culture - Education for an Independent World
3. Elise Boulding
4. Teachers College Press, Columbia University
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Eileen Lau
Fulbright-Hays
Mexico/Guatemala

CURRICULUM UNIT

The study of Mexico or Guatemala as a culture should take approximately nine weeks. The lessons can be taught during social studies, language arts, math and art.

TOPIC	LENGTH OF STUDY
GEOGRAPHY	1 WEEK
HISTORY	1-2 WEEKS
GOVERNMENT AND ECONOMY	1-2 WEEKS
BELIEFS	1 WEEK
WAY OF LIFE	3-5 WEEKS

Introducing the unit

KWL

1, What I already know about Mexico/Guatemala.
2. What I want to learn about Mexico/Guatemala.

Write the responses on chart paper and save them for the culmination of the unit.

3.What have I learned about Mexico/Guatemala.

ongoing and culminating activities

1. Plays- perform a play or a skit about some aspect of the country.

2. A newspaper- write a summary of events occurring in the country.

3. A learning log- record of thoughts, feelings and questions about the country.

4. Travel brochure- list places to visit,pictures or drawings.

5. Interview- interview a person from the country.

6. Trade books- read books individually or aloud about the country.

GEOGRAPHY

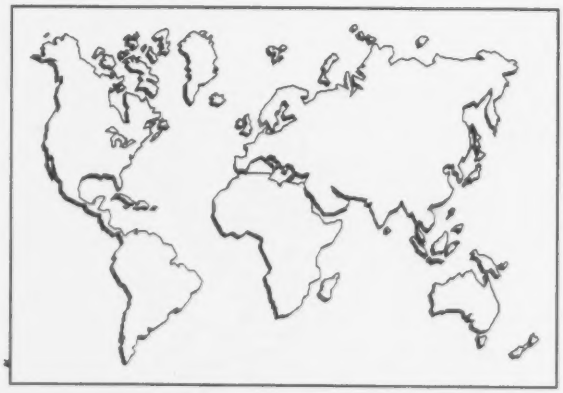
(ONE WEEK)

Guatemala is located in Central America. Central America is the narrow neck of land or isthmus between north and south America. It is made up of the republics of Nicaragua, El Salvador, Costa Rica, Honduras, Panama, Guatemala, and Belize.

Guatemala is the third largest country in Central America after Nicaragua and Honduras. It is just over 42,000 square miles. It is bordered by Mexico to the north and west. Belize and Honduras are to the east. El salvador is to the southeast. Guatemala has both a pacific and caribbean coastline.

Mexico is located in north america. Mexico is bordered by the united states to the north. It is also bordered by Guatemala and Belize to the south and east.

Mexico is three times the size of texas. The bodies of water that border mexico includes the Gulf of Mexico, pacific ocean and Gulf of California.



GEOGRAPHY STRATEGIES

1. locate Guatemala/Mexico on the map.

2. Identify physical differences between Mexico/Guatemala and the U.S.

3. Locate important bodies of water.

4. Fill in neighboring countries. Include the U.S., Belize, Nicaragua, El Salvador, Costa Rica, Honduras, and Panama.

5. Locate major cities.

GUATEMALA	**MEXICO**
Guatemala City	Mexico City
Antigua	Oaxaca
Chichicastenango	Queretaro
Tikal	Cancun
Quetzaltenango	Guadalajara

HISTORY

(one-two weeks)

Mexico

1519	conquest of Aztecs
1521-1810	colonial period
1810-1822	Independence
1822-1867	Years of Chaos
1855-1861	reform period
1862-1867	emporer Maximillian
1876-1910	dictatorship of Porfirio Diaz
1910-1920	revolution
1920-1940	aftermath of the revolution
1940-present	Mexico today

figures to research

Hernan Cortes (conquerer)

Benito Juarez (mexican hero)
Emiliano Zapata (hero of 1910 revolution)
Emporer Maximillian-French monarch
Father Hidalgo- priest who proclaimed Mexico's Independence.
Aztecs
Moctezuma II- Aztec king
Jose Maria Morelos- priest
Porfirio Diaz- dictator
Pancho Villa- general
Diego Rivera- artist
Clemente Orozco- artist
Carlos Salinas de Gotari- current president

Guatemala

1000 B.C.	pre-columbian civilization-Mayans
1524	death of Tecun Uman-Maya-Quiche warlord by Spanish officer Pedro de Alvarado
1524-1650	over 10 million indians killed
1524	capital city was established in Tecpan
1543	capital destroyed by earthquake and flood.
1821	12 men declared Independence from Spain
	Rafael Carrera ruled for 30 years
	Justo Rufino Barrios ruled and died in 1885
	Manuael Estrada Cabrera overthrown in 1920
	Jorge Ubico Castaneda modernized the country
	Juan Jose Arbenz ruled
	Jacobo Arbenz Guzman attempts program of land reform.
1954	American Coup in Guatemala. Carlos Castillo Armas rules.
1954-1984	Army is the ruling power
1970's 1980's	tens of thousands of indians killed as a result of the governments antiterrorist campaign.
1982	coup, Rios Montt rules
1983	coup, Mejia Victores became chief of state
1985	Vinicio Cerezo Arevalo becomes president

figures to research

Mayans
Tecun Uman Maya-Quiche warlord
Pedro de Alvarado
Beatriz- Alvarado's widow and ruler of Guatemala
Rafael carrera- illiterate peasant who ruled
Justo Rufino Barrios
Manuel Estrada Cabrera
Jorge Ubico Castaneda
Jacobo Arbenz Guzman

Carlos Castillo Armas
United Fruit Company
Mejia Victores
Vinicio Cerezo Arevalo
Rigoberta Menchu

Government and Economy

(one-two weeks)

Mexico

Since the time of Cardenas Mexico has experienced Political stability.(1917). A president is elected every six years. There are a number of political parties. One party called the Party of the Institutionalized Revolution(PRI) dominates the legislature. PRI has produced every president since the revolution.

Mexico has one of the lowest ratios of soldiers to population in Latin America.

Today the two largest contributors to Mexico's gross national product are commerce and manufacturing. Major exports include: oil, coffee, sugar, copper, lead, zinc, chemicals, automobiles, electrical machinery.

In 1910 Mexico had over 70% of it's population working in agriculture.

Guatemala

The army controls Guatemala's government. Today there is a heavy presence of armed forces throughout Guatemala. Currently there are guerrilla actions and army "sweeps", in Northwestern Guatemala.

Guatemala exports coffee, bananas, sugar, cotton, beef, textiles.

Beliefs

(three-five weeks)

Mexico and Guatemala

areas to research

1. Music
2. Religion
3. Food
4. Family
5. Proverbs
6. Clothing

MEXICAN FOOD VOCABULARY AND DIETARY HABITS OF MEXICANS

Tortilla - Mexican bread; it's flat like a pancake; it's used as a foundation for Mexican foods

Enchilada - tortillas that are rolled around meat and cheese; it is cooked in a tomato sauce with chopped onions

Quesadilla - tortilla that is filled with meat, beans or yellow squash flowers

Tacos - folded tortilla filled with meat, eggs, cheese, chile or vegetables

Tamale - cornmeal molded around meat, chili, tomato and spices

Typical Breakfast - usually around 10:00 AM; beans, coffee and tortillas

Typical Lunch - mid-day; heaviest meal of the day; tomato stew, beans, tortillas

Typical Dinner - light meal; hot chocolate or coffee, beans, sweet rolls

MEXICAN CLOTHING

Typical "folk" outfit worn by men:

white cotton pants
cotton shirt
sombrero - wide-brimmed hat
huaraches - sandals

Typical "folk" outfit worn by women:
blouse
long, full skirt
no hat
no shoes
rebozo - shawl

MEXICAN PROVERBS

1.) **Proverb**: "He who doesn't want noise should not raise hogs. (*Don't make trouble if you don't want trouble.*)"

- o What does this proverb say about the Mexican outlook on life?
- o How can you relate it to your own life?

2.) **Proverb**: "He who is born (to be) a fool will not stop until he becomes an (empty) gourd. (*He who is born a fool is never cured.*)"

- o Do you agree with this proverb? Why or why not?

3.) **Proverb**: "They ask him for some money and he closes his hand."

- o Based upon what you learned in the Mexican music lesson about the Mexican's outlook on life, do you think that this proverb describes a typical Mexican person? Why or why not?
- o How do you think the majority of Mexican people feel about the person described in the proverb?

4.) **Proverb**: "It is better to be dirty at home than clean in the cemetery. (*It is better not to overwork and live longer than to overwork and die quickly.*)"

- o Remember at the beginning of the unit the picture of the man taking an afternoon siesta (a nap or rest after lunch before they return to work). How does their typical workday relate to the proverb?
- o What can U.S. Americans learn from this proverb?
- o How can you apply it to your own life?

5.) **Proverb**: "Not so much candlelight as will burn the saint, nor so little as will leave him in the dark. (*Be moderate!*)"

- o How can you relate this proverb to your own life?
- o What do you think this says about how the Mexicans believe how life should be lived?

Source: Regional Folklore in the United States

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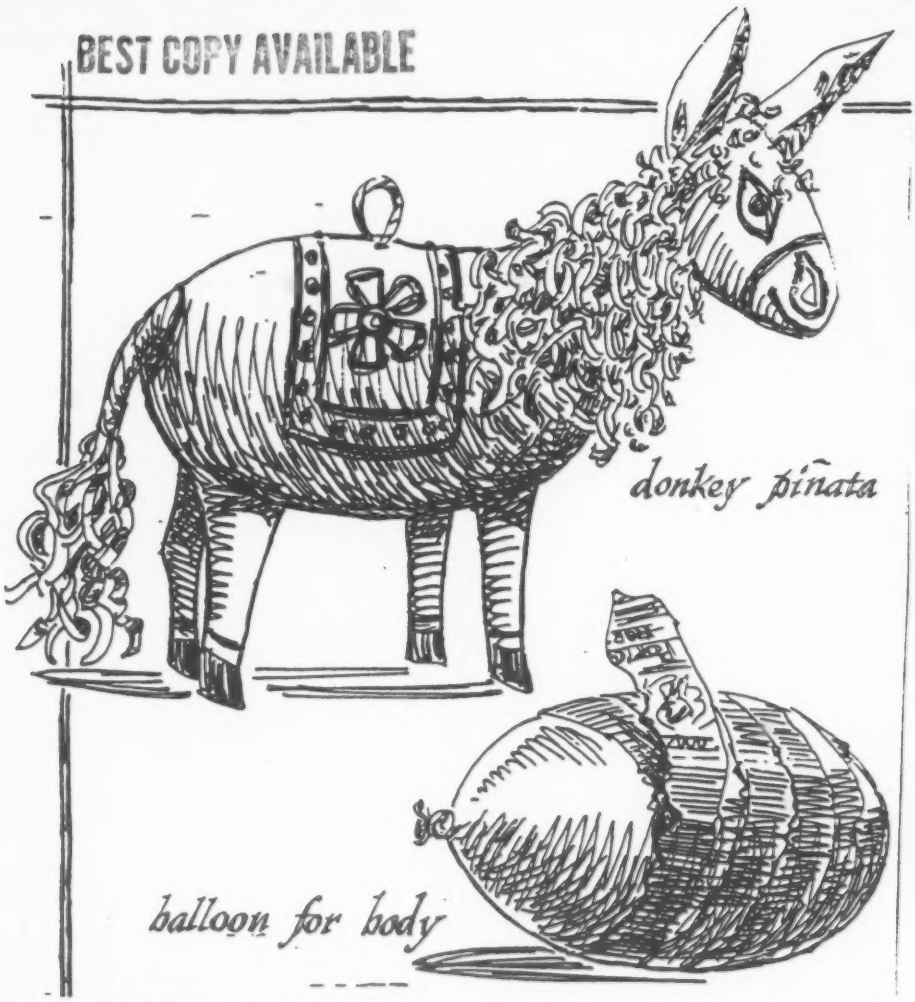


A piñata

Now that you have made plaques, furniture, and dishes from papier-mâché, perhaps you might like to make a gay piñata for a special occasion. Let's make a pretty donkey, with a long, fluttery mane and tail. You can fill his middle with toys, beads, and many different kinds of candy.

A blown-up balloon would make a good mold for the donkey piñata. Blow up a large egg-shaped balloon. Then tear up about three dozen three-inch by four-inch strips of newspaper. Paste a layer of strips all over the balloon, and make sure that they are all pasted on in the same direction. Then paste another layer going in the opposite direction over the first layer. Paste on at least four layers of papier-mâché strips.

Let the papier-mâché dry, and then puncture the balloon at one end with a pin. If you listen carefully, you can hear the air hiss as it goes out

ABOUT THE MUSIC: Mexican folk music is known for its lively and syncopated rhythms. Instruments that are used to play this type of music include flute, guitar, percussion instruments, violins, mandolins and double bass.

CIELITO LINDO

Mexican Folk Song

VERSE:
De la sierra morena, Cielito Lindo, vienen bajando
(From Sierras high 'neath a starlit sky, comes my lovely Cielito Lindo)

Un par de-o jitos negros, Cielito Lindo de contra bando
(Thro' the gate where the dancers wait, comes my laughing Cielito Lindo)

REFRAIN:
Ay, ay, ay, ay! canta y no llores,
(Ay, ay, ay, ay! No time for sorrow,)

porque cantando se alegran,
(With music sweet for her dancing feet)

Cielito Lindo los corazones.
(She will gladden hearts for the morrow.)

REPEAT REFRAIN

Source: Discovering Music Together; Follett Educational Corporation; 1970.

The Mexican Family

I. Basic Characteristics

A. Large families

B. Usually live with extended family (grandparents, parents, children)

II. Family Values

A. Family is extremely important

B. Family is used as source of advice, financial aid and protection

C. Needs of family as whole are more important than needs of one

III. Roles Within Family

A. Men

1. Head of household

2. Main responsibility is to care for family

3. Responsible for outside chores such as choppoing wood

4. Social relationships include relatives as well as "outsiders"

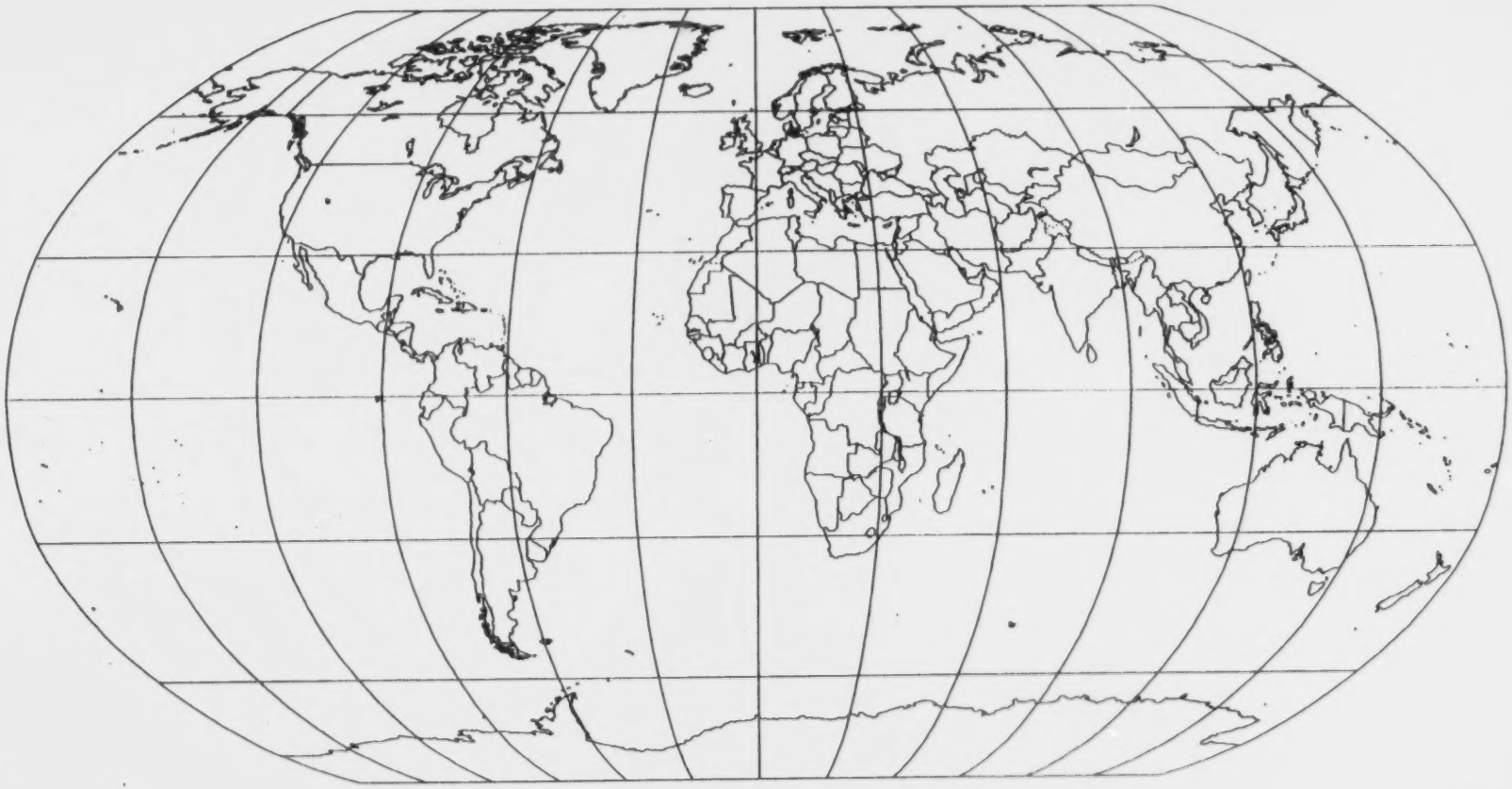
B. Women

1. Main responsibility is to care for home

2. Responsible for "indoor work" such as laundry, cooking etc.

3. Social relationships are primarily limited to relatives

Outline Map of the World



THE WORLD BANK

The denominations, classifications, and boundaries shown on this map do not imply, on the part of the World Bank, any judgment on the legal or other status of any territory or any endorsement or acceptance of any boundaries.

This map may be photocopied for your classroom use.
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The Continuity of Mayan Culture

An Empirical Analysis Resulting From a Fulbright-Hays Seminar in Guatemala and Mexico, 1992

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(506) 39-23-80 (home)

Preface

This is not the paper that I expected to write, and for good reason. The experiences that I had during and following my Fulbright-Hays seminar in Mexico and Guatemala were not the ones I had anticipated.

I left Houston for Central America thinking of myself as well-read in studies of the ancient Maya. I was set to visit ruins, to study stelae and possibly make some amazing translations of hieroglphs that would establish me in the field of archeology, if dreams should come true.

I had read Forest of Kings, Time Among the Maya, and a variety of books of Maya scholarship. I had visited Uxmal, Tulum and Chichen Itza in years past, but I looked forward to trekking through the Peten to see Tikal, climbing over the surrealistic horizon of Monte Alban and hearing the guides talk about new discoveries at Teotihuacan.

Those things did happen, but there was something more. I discovered that the Mayans are still here, alive today, still inhabiting the ancient terrains as if not all that much had changed. But it has. North Americans and scholars treat the Mayan culture as history. What of the continuity? What happened in the times between? Are those the 500 years that we just celebrated as a great triumph for European culture coming to the Americas?

My Fulbright-Hays Summer Seminar has continued well into the fall, and from the looks of things, it will continue a lot longer. After spending six weeks in Guatemala and Mexico with an active and inquisitive group of educators, I had a four-day turnaround in Santa Cruz, California, organizing my possessions and packing to move to Costa Rica, where I had been offered a teaching position.

I had a feeling that there would be overlap between the Fulbright experiences and my new life in Costa Rica, but I hand't expected the feeling of continuity that has occurred. Cultural areas that we investigated during the seminar continue to be of major concern and interest to me.

Part of this phenomenon might be explained by the "fly-paper theory". A professor once explained to me that if you learn a little about a subject yiou become more observant and aware of related informtion, causing details to "stick" in the new storage place you have created in your mind.

Costa Rica, much of Central American, as well as the United States, was preparing to "celebrate" the 500th anniversary of the "landing" of Columbus, as opposed to the "discovery" of America, where people had already been living for many ages past. Indian groups and others protested the anniversary celebration on the grounds that the indigenous people had been subjected to genocide at worst of exploitation at best.

Costa Rican Indians observed the occasion with a protest march in San Jose, drawing more than a thousand people. I read that similar marches and some civil disruptions were scheduled at many place in North, Central and South America. Actually the local protest could have been much larger, but the organizaers said they could not afford to transport many people from their villages to participate.

The route of the downtown San Jose march was from Central Park to the statue of Queen Isabella, which is located across the street from the El Carmen Church near the old U. S. Embassy. As this destination members of the Costa Rican National Congress signed the International Organization of Labor's Article 169, which, upon becoming law, will "obligate" the Costa Rican State "to respect the cultures, ways of life, and traditional institutions of Indian peoples, guarantee them their participation in decisions that affect them, and establish adequate means to guarantee compliance with the law".

Indian leaders have often stated that they see more reason to mourn than to celebrate the arrival of Europeans. In Costa Rica the Indian population ranks at the bottom of every measure of standard of living, from infant mortality to life expectancy. It is deceiving when looking at statistics on Central American health and living standards to see that Costa Rica ranks much high than the other countries in the region. I wonder whether indigenous people are ignored in the statistics or absorbed in them.

In 1977 Costa Rica passed an Indian Law to establish Indian reserves, but the law has been completely uninforced and whites still hold the titles to up to 90% of some reserves. The National Council for Indian Affairs (CONAI) was established by the govenment to defend rights of indigenous people, but there have been many complaints that the agency has been abused by bureaucrats who are salaried, receive benefits and divide Indian property for their own political advantage.

Many Indians see the 500th anniversary as commemorating the struggle for their cultural and physical survival. They see the arrival of the Europeans has a conquest and feel that the survival of the 30,000 remaining Indians is a fact unrecognized and unappreciated by the "dominant" Eureopeanized population the lives largely in the Central Valley of Costa Rica.

I read in the August 6, 1992, edition of Costa Rica Today, a tourist publication, that census takers have recently visited remote Indian Reserves to take ID applications required of Costa Rican citizens. The fact that such a news article would appear leads me to suspect that this census taking in outlying areas is an unusual occurence. The article stated that

> "200 Costa Ricans let their identities be known to the Civil Registry after authorities visited Guaymie Indian reserves. Authorities visited five indigenous communities as part of a Civil Registry census of all people eligible to vote as well as to provide inhabitants with application forms for official identification cards."

I would imagine that the remote location of these people, combined with the fact that this group was registered for the first time with considerable effort and publicity, reflects the strong possibility that many indigenous people have gone without government services and benefits up to this point and that many may continue to do so, despite the fact that Costa Rica is known for its public benefits in some, but not all, areas of human services.

The article continued,

> "The tour focused primarily on inhabitants of indigenous zones of southern Costa Rica. Authorities visited the Abromo-Montezuma zone, La Cuesta, El Progreso, Dos Brzos del Zincon and La Casona.
>
> The Civil Registry officials who took the census noted that 151 people showed up to register in the census and receive applications for identification cards; 43 residents in the reserves who should have registered didn't; and six who had already applied for cards did it again to assure that they would receive new ones."

This is a population that originally suffered at the hands of plundering missions to the southern mountains. Impressed by the gold jewelry worn by the Indians, the conquerors began to tell the story that the city of gold, wistful subject of fantasy tales, El Dorado, existed in the Talamanca Mountains.

The mountainous terrain combined with the strong defensive stand of the Indians made the Spanairds' aggressive goals difficult to achieve. For example, in 1544 an entourage of thrity-six conquistadors was killed in ambush near Mt. Chirripo, resulting in the deaths of 30 members of the group, including the governor, Diego Gutierrez.

Then in 1563 Juan Vasquez do Coronado founded Cartago, in a more habitable but still mountainous climate within midrange of San Jose and the Talamancas. This was the year in which the Spanish crown established the encomienda system, parcelling out land to Spanish settler, making the Indians who lived on the land vassals of the landholders.

The Indians did not adapt to the slave labor system and many escaped into the surrounding regions and joined autonomous tribes. In a parallel situation to that experienced by the mission Indians in California, many Costa Rican natives failed to thrive and died in this form of captivity.

Spanish influence was eroded by an attack in Santiago, Talamanca, in 1704, when two priests and several soldiers were killed. Pablo Presbere, a Usekar, who led the rebellion of hundreds of Indians, was executed and decapitated, his head displayed on a post as a warning to others.

Gradually throughout the colonial period the Indians of what is now the Central Valley of Costa Rica were assimilated by the European colonists, but in many ways the influence extended from the Indians to the Colonists in an intermingling of cultures, traditions, and even values. It has reached the point that people of European origin defend traditions that are indigenous in nature, yet they claim them for their own.

In 1812 the encomieda system was eliminated by the first formal constitution, later declared illegal by King Ferdinand III. At this time a Costa Rican named Florencio del Castillo wrote a local history and argued with pervor for Indian rights.

Although many observers would say that the assault on Indian land continues today, the final "textbook assault" came in 1910 when a forerunner of the United Fruit Company, the Chirqui Land Company, forced the Bri-Bri Indians out of the Atlantic Coast Valley de la Estrella. Although the circumstances were never revealed, the Bri-Bri blamed the death of their king on the land company.

Continuing to the present day, pressures from agricultural corporations, including timber interests, have continued to cut away at Indian lands. Other threats today include squatters, miners and tourists.

It occurred to me after the Fulbright Seminar visit to Mexican villages, particularly in the area of Oaxaca, that the indigenous people can turn the tourist presence into a commercial gain, if they find marketable pursuits or services that are compatible with the way of life that they wish to pursue.

The craft villlages where almost every home was a center for woodcarving or jewelry manufacture could set an example for the commercialization of Costa Rican Indian crafts. Maybe that is not way the people want for themselves, but it is surprising to me that so many knowledgable people in Costa Rica are of the belief that the indigenous peoples have no arts and little in the way of traditional crafts. On the contrary, I believe they exist, but they have not been exploited. Perhaps that is the way the cultural guardians want it, but even if the people sell crafts for profit, the money can be used as the indigenous people see appropriate, rather than "selling out" to a material culture.

Indians are learning to defend themselves and advance on the whit man's terms. The international community is becoming more aware of the plight of indigenous people through the efforts of such organizations as "Sejeko", which has received grants for education and development projects directed by Indian leadership.

Among the higher profile projects are water projects, school and housing projects and women's education projects. It is my opinion that the Indian movement in Costa Rica could do a service to all people by emphasizing the importance of environmental education, clean-up, population control and modern medical practices for personal and public health.

I think it is important to listen to the observations of Nobel Laureate Rigoberta Menchu when she was asked if there is a real danger of extermination of Indian people. Her answer was startling;

> "Definitely. But not in Guatemala, because here the Indians are the majority, and they are conscious and organized. Today we have a great possibility that our people will be able to participate in their destiny.
>
> The country that worries me is the United States. There are areas like Dakota where the Indians are suffering a great agony. Argentina worries me, where part of the Indians are living in subsistence. Also in Brazil, Costa Rica, and El Salvador there are very difficult conditions.

I felt a strong connection with world events when Rigoberto Menchu was awarded her nobel Prize shortly after we visited her country. We Fulbright-Hays fortunates had been reading and discussing her writings and seeing her world firsthand, although our view was literally through bullet-proof glass.

Basically I have realized that my experience in Guatemala has given me a foundation for analyzing the tensions which still exist between the descendents of the indigenous peoples and the

descendnets of the Europeans settlers or "conquerors". Whether they were truly conquerors remains to be seen. I wonder if the moral could possibly be as simple as an analogy similar to the area that no one learns more than the teacher, or, in this case, the conqueror is also conquered.

In other travels I have seen similar stirrings. A Peruvian guide at Machu Picchu told me that his village would really like to have a school where the children could be taught in the traditional Inca language that has been passed down in spoken form for generations.

Even further back in time I remember my grandfather telling me that the Ukrainian language was not Russian and that the Ukrainian people resented having to send their children to schools in which Russian was taught and Ukrainian was forbidden.

Just a week ago I sent a New York Times article to my mother because I thought she would be interested in reading about the efforts of the Ukrainian people to establish their own schools, and I'm sorry that my grandfather is no longer alive to take pride in those accomplishments.

Pride. That word flowed from the typewriter without much thought, but people all over the world have waited for recognition of their own unique spirit, heritage and culture. Perhaps we are making progress as a civilization, reaching toward a time when no group see itself as superior, but that seems alien to human nature. Sometimes circumstances force us to improve on human nature.

We have a long way to go. I do not believe that people intend to be hypocritical when they talk about their maids and other hired help here in Costa Rica, or anywhere for that matter, in condescending ways, not recognizing the institutionalized patterns of subjugation.

"Calderon (President of Costa Rica) Ratifies U.N. Indian Rights Treary" reads the headline in the November 6, 1992 edition of the Tico Times. "Indigenous peoples here have waited 500 years for outsiders to obey their laws, to respect their lands, languages, and cultures. Most of their land is gone now, relegated to small, mountainous reserves where their ancestors found refuge. Their languages, except for a few, are lost, and their traditions are waning", states the reporter.

The article continues to report the "news". "With a flick of a pen, President Rafael Angel Calderon signed a United Nations treaty into law, placing Indian law higher than any national law and guaranteeing Indians sovereignty over the 22 reserves, bilingual education, rights to health care, security and more."

My mind flashes back to the civil rights battles of the 60's in the States, when my friend's father, a prominent lawyer, profoundly (to my view at the time) stated, "You can't legislate civil rights". I have modified my admiration for his wisdown over time. I now believe that the legislation can force behavior changes that eventually result in attitude change and educational advancement for future generations. I have to believe that or I might as well give up my committment as an educator.

Technically the U. N. Indian Rights Treaty places Indian law higher than any national law and guarantees Indian sovereignty over the 22 reserves, bilingual education, rights to health care, security and other benefits. There are, however, several steps remaining before the process of implementation. What provisions will be ignored or only selectively enforced is anybody's educated guess.

The treaty itself was in committee for two years before the President signed it. Now it is to be sent to the International Labor Organization where it will be registered and set on a course allowing the treaty to take effect twelve months later. How long will it be delayed before the clock even starts ticking?

"They're not just populations (sic) they're peoples with their own identity," Calderon said as he signed the treaty into law. "Costa Rica has made its presence known in this great awakening,: he said, adding that the new law shows a "change of attitudes in Costa Rica". An interesting statement, I'd say, but does it really reflect a change of attitudes or an increase of pressure from Indian rights groups, combined with the focus of international attention?

In Costa Rica there are eight indigenous peoples documented, Cabecar, Brunka, Maleku, Huetar, Bribri, Chorotega, Guaymi, and Teribe, representing a total population of about 30,000. The approximate population of Costa Rica is three million, meaning that according to these figures the Indians comprise only 1% of the national population.

Claudio Debehault, director of the National Commission on Indigenous Affairs in Costa Rica, reflected what I consider to be a realistic attitude when he said, "This gives our Indian law international support... but what we need is for the government to apply the law."

There has been a lot of tension and bitterness between CONAI (the official government office mentioned above) and Indian rights groups. Although there is an effort to keep the struggles out of the public view, there is a great deal of frustration because the Indians have no way to formally deal with non-Indian landowners who break the Indian law within the reserves. Officials estimate that it could take twenty years for Indians to buy out all the reserves, and I wonder if it can ever be completely accomplished at all.

In terms of Costa Rica National Law, the treaty compromises 44 articles and guarantees Indians equal rights, full control over trheir reserves, "respect for their cultures and institutions" and improved living conditions and requires the government to work with indigenous peoples to help develop the reserves. All of those things are difficult to legislate, but enforcing the respect for their cultures and instiutions, although possible on the concrete level, is very difficult in the abstract.

At the present time the Indians maintain influence over their land through a local governmental structure called the "Development Association". It is interesting that governing and developing are so closely associated. Is that really the Indians' intent?

Because the treaty entitles the Indians to deeds to the reserves, as part of the October 12, 1992, signing ceremony, President Calderon handed over deeds to the Huetar Indians from the Quitirrisi reserve, not far from San Jose, Costa Rica. According to the terms of the treaty, the government cannot remove Indians from their land "without their consent" (which I thought was an interesting clause because consent could be obtained in a number of ways). The treaty also orders the government to protect the Indians from outside intruders. The Minister of Security (who was recently kidnapped himself and subsequently released unharmed) stepped into the murky area and caused concern when he said that his office would train Indians to be police officers to protect their own reserves.

The issue is particularly sensitive because of a recent incident involving a murder which took place on the reserves. In early October of this year a Cabecar Indian who had been a vocal force against drug trafficking in the reserve was murdered. There is now a general fear among the Indians that drug trafficking will go unchecked. Not surprisingly, few Indians have volunteered to be trained as police.

In response to the treaty, the Costa Rican Minister of Education announced that he will start a new program "guaranteeing more widespread bilingual education, including Indian history and traditions". This seems to be a developmental state in the growth of cultural pride and identity. Eventually the strengthen-

ing of group self-image might lead to a more global view on the part of the Indian groups, fostering an international, multi-cultural curriculum. I suppose the thinking is that if people don't know much about their own history they aren't ½re½ared or interested in learning about others. Hopefully, over time educational programs will be expanded to include global perspectives and concerns as well as local history and culture. Of course people are more interested in things that are close to them, like their own heritage, but it is an important goal to help people recognize that global concerns are everyone's concerns.

To relate some of the Costa Rican events and problems back to Guatemala's, I have to say that in very real terms the Guatemalan improvements have been harder won and the people there seem to have suffered much more. When I read Rigoberta Menchu's comments about 440 Guatemalan villages that were rzed by the army, about her estimate that there are 200 clandestine cemeteries, when I saw the fear, even today, I realized that the repression and violations of Indian rights in Costa Rica, as serious as they have been, did not reach the murderous proportions that they did in nearby Guatemala.

Despite this suffering it is interesting that a visitor gets the feeling that Guatemalans have the strongest ties to their pre-Columbian heritage of any Central American nation. Maybe that it a direct result of repression rather than a coincidence. Indians

make up about half of the country's population and they cling to and celebrate many of their cultural and tribal differences. However, the thread which connects the past, present and future may be weak. In a Costa Rican newspaper, a reporter comments about Guatemala that "the country's complex indigenous society contains many more remnants of the colonial era, both in the richness of the Indians' traditional culture and the misery of their economic situation. What scraps of Mayan culture survived Spanish rule are now threatened by neglect and modernazation. And the violence that accompanied the Spanish conquest of Guatemala has been echoed by the civil war that the nation has endured for three decades.

A Cakchiquel Indian and member of the indigenous organization "Majawil Q'ij", which means "New Dawn" in the Mam language, comments, "In Guatemala we have been kept in a state of poverty for the past 500 years. And during the last 30 years of armed struggle, we Indians are the people who have suffered the most."

There are 30 Mayan languages, 21 of them spoken in Guatemala and 9 in Mexico. Several of them are in danger of extinction because they are spoken by less than 10,000 people. The total number of Maya speaking people in Guatemala exceeds four million, according to data gathered through the linguistic project of Margarita Lopez Raquec in 1988.

Among the more than twenty different ethnic groups in Guatemala, each with its own language and unique culture, groups like Majawil Q'ij are working to overcome the popular belief that all things indigenous are inferior. The conditions of poverty and repression have worked to solidify that negative image.

Visiting villages, particularly those in the Guatemalan highlands, presents a different picture. "Amidst the moving rainbow of traditional dress, clouds of copal incense and the hum of conversation in the local Mayan language (one realizes that) the predominant culture is far from European. But many of the traditions that constitute this culture are hybrids of colonial origin," comments David Dudenhoefer, a newspaper reporter.

Leopoldo Tzian, a Cakchiquel Indian and member of the Council of Mayan Organizations, states that Guatemala is a country greatly affected by the conquest. He says that there is little awareness among Guatemala's Indians about Christopher Columbus and the 500th anniversary of his voyage, but he added that Mayan languages contain terms for before and after the conquest, and the concensus among Indians is that things were better before the conquistado Pedro Alvarado rode in from Mexico to subjugate their Indian ancestors for the Spanish crown.

The role of religion and the organized churches is important to consider in the story of Spanish domination up to the present day. The Spanish evangelized the Maya and incorporated them into an economy that benefited a minority of Spanish citizens and their descendants. History reflects that though the post-colonial era brought a relaxation of evangelization, Guatemala's Indians continued to lose their traditional land to labored under forced conditions for low wages, creating a condition of general neglect. The strength of Mayan traditions becomes apparent when one observes how the Indians have managed to preserve many of their ancient ways, sometimes creating a varied form by combining the practices forced upon them by Europeans.

Folk Catholicism, which is practiced by most of the Guatemalan Indians today, is a prime example of cultural adaptation. "When Christianity was forced upon them in the 16th and 17th Centuries, the Indians mixed many of their ancient beliefs and rituals with the obligatory Catholicism, in an attempt to continue pleasing the old gods while accepting the new one. The Mayan pantheon was thus fused with the Catholic saints, and rituals like burning copal incense and ancestor worship took their place alongside the Christian sacraments.

"An important aspect of the Indians' version of Catholicism is the 'Cofradia', a brotherhood or sisterhood dedicated to a town's patron saint. The members of the cofradias are the

town's elders, who are not only the guardians of important traditions, but also play the role of indigenous government.

"'We carry our religion in our blood', said a Cakchiquel Indian who insists that Christians who disparage the pagan ceremonies don't understand that 'We're all praying to the same God.'"

One of the missions of the Majwil Q'ij is to work with the Mayan shamans, promoting the practice of ancient religions, and getting the religious elders to exchange what knowledge remains about this "long-forbidden religion". Many Indians still practice the religion secretly.

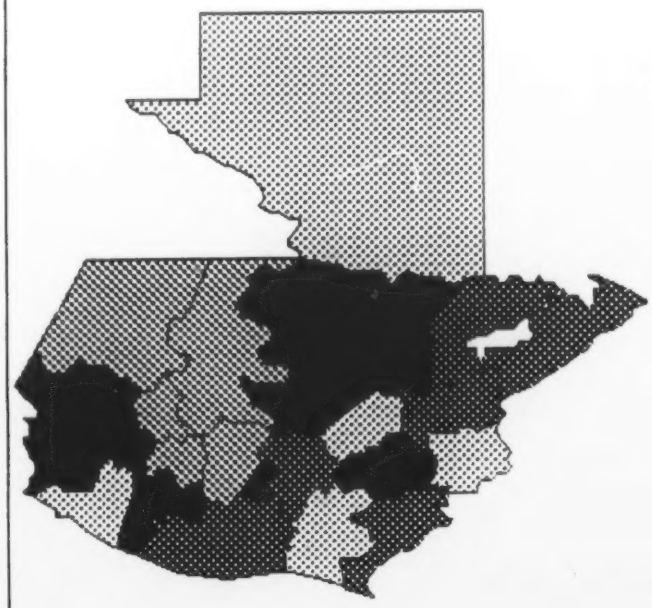
Anthropologist Carlos Rene Garcia says that another aspect of the ancient Mayan culture that was repressed during the colonial era is the practice of traditional dance. The dances are now presented at highland festivals in a combination of Spanish, Mayan and Colonial patterns, ranging from imported European dances to Moorish and Mayan traditions. Some of the most colorful are the deer and monkey dance, and the flying pole, which ends with the dancers swinging from the top of a wooden pole about twenty feet off the ground. Our Fulbright group was fortunate enough to see one of those pole dances on a market day.

While other forms of cultural expression have been altered over 500 years of Western influence and/or domination, the Mayan languages have remained fairly pure. President of the Academy

of Mayan languages, Andres Guz, a Kekchi Indians says that several languages are in danger of disappearing. One of those is Iza, which is spoken by about 30 elders in El Peten. The academy seeks to promote and preserve the use of native languages for the improvement of the Indians' self image as well as for the academic, cultural and historic interest in the languages. Indian intellectual leaders hope that as the people recognize the fundamental value and importance of their languages and culture, there will be positive changes.

I have heard discussions about the possibility that the Indians' inclination to cling to their languages, dress, dances, and religionl, to honor their heritage despite centuries of oppression is a form of "cultural resistance", a form of passive aggression. It is an interesting way to analyze the phenomenon, but I'm wondering how long the resistance will remain passive.

With worldwide examples being set by people who are standing up for their own rights to self government, language, and "ethnic cleansing", however lamentable the movement may be to many, it seems possible that indigenous people can use the tools of technology and the "new culture" to assert their own influence and importance.



% NINIOS DESNUTRIDOS

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MAPA 1.MALNUTRITION PREVALENCE IN SCHOOL CHILDREN

IV.C

IV.C

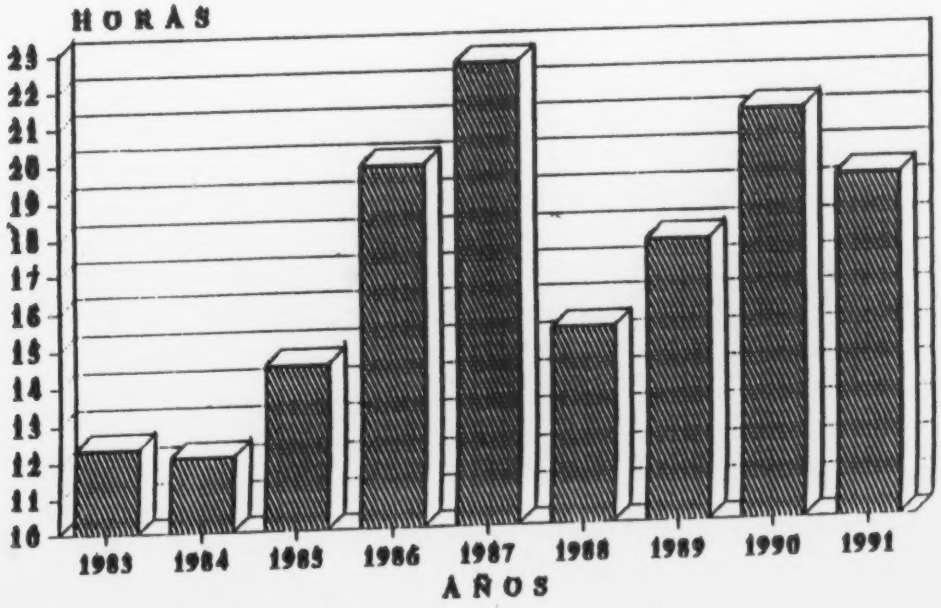
HORAS DE TRABAJO A NIVEL DE SALARIO MINIMO NECESARIAS PARA ADQUIRIR UN CONJUNTO DE ALIMENTOS *

PARA UNA FAMILIA DE CINCO MIEMBROS

AÑO	HORAS DE TRABAJO
1983	12.35
1984	12.10
1985	14.50
1986	19.85
1987	22.60
1988	15.30
1989	17.65
1990	21.15
1991	19.30

* Incluye: tortilla, pan, azucar aceite, pollo, huevo, pastas, platano, cebolla y tomate

HORAS DE SALARIO MINIMO NECESARIAS PARA ADQUIRIR UN CONJUNTOO DE ALIMENTOS



SEGEPLAN, datos MINTRAB e INE

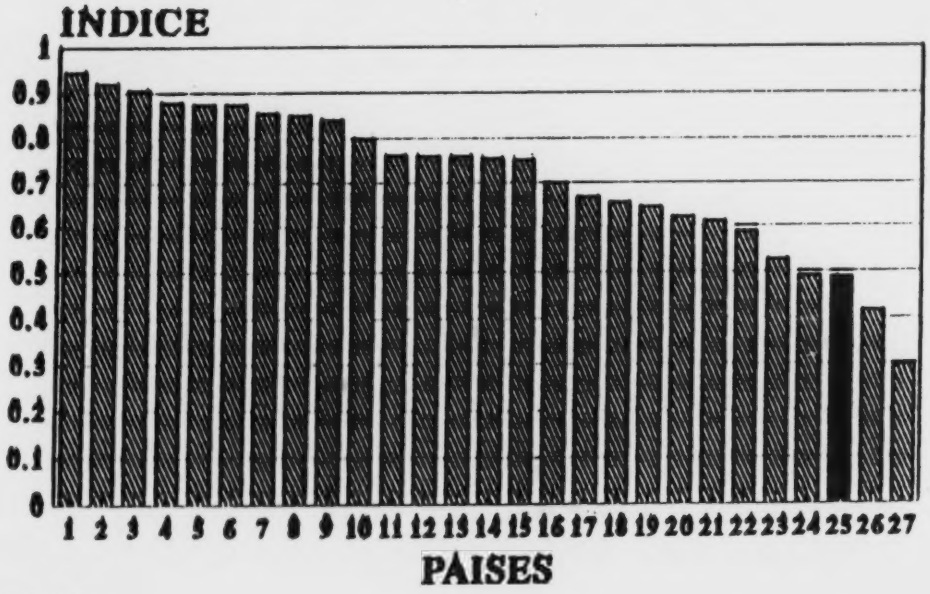
III.A.1

DESNUTRICION DE NIÑOS ESCOLARES Y MENORES DE TRES AÑOS POR DEPARTAMENTO

DEPARTAMENTOS	PORCENTAJE DE DESNUTRICION	
	ESCOLARES	MENORES 3 AÑOS
Guatemala	24.6	30.4
El Progreso	26.4	34.8
Sacatepequez	41.1	28.0
Chimaltenango	52.0	32.9
Escuintla	25.7	34.8
Santa Rosa	27.5	29.0
Solola	64.6	44.4
Totonicapan	60.9	37.5
Quetzaltenango	44.6	39.6
Suchitepequez	41.5	28.5
Retalhuleu	34.7	28.2
San Marcos	45.7	49.3
Huehuetenango	51.8	40.4
Quiche	52.9	48.6
Baja Verapaz	38.3	40.6
Alta Verapaz	38.2	32.6
Peten	29.7	23.3
Izabal	25.2	19.0
Zacapa	24.1	16.0
Chiquimula	33.5	33.3
Jalapa	37.5	46.6
Jutiapa	24.8	24.4

Fuente: Censo Talla de Escolares 1986. MINEDUC
Encuesta Simplificada de Salud y Nutrición 1987. MINSAL

INDICE DE DESARROLLO HUMANO EN AMERICA LATINA, 1990



PNUD, 1991

INDICE DE DESARROLLO HUMANO *

PAIS	VALOR DEL INDICE	PAIS	VALOR DEL INDICE
1. Barbados	0.945	15. Granada	0.751
2. Bahamas	0.920	16. Belice	0.700
3. Uruguay	0.905	17. Paraguay	0.667
4. Chile	0.878	18. Ecuador	0.655
5. Costa Rica	0.876	19. Peru	0.644
6. Trinidad	0.876	20. Rep. Dominicana	0.622
7. Argentina	0.854	21. Nicaragua	0.612
8. Venezuela	0.848	22. Guyana	0.589
9. Mexico	0.838	23. El Salvador	0.524
10. Panama	0.796	24. Honduras	0.490
11. Jamaica	0.761	25. GUATEMALA	0.488
12. Brasil	0.759	26. Bolivia	0.416
13. Colombia	0.757	27. Haiti	0.296
14. Cuba	0.754		

* Indice compuesto que incluye: el ingreso nacional, el alfabetismo de adultos y la esperanza de vida.

SOME RELEVANT SOCIOECONOMIC DATA ON GUATEMALA

Average monthly family income, year 1989 = Q360 ≃ $72

Average monthly income, year 1989, for workers affiliated to social security = Q302 ≃ $60

Price increase of the basic food basket from 1989 to 1990 was 51%

Unemployment rate year 1989 was 42.6% (7.2% open unemployment, 35.4% underemployment)

90% of the families get 56% of the national income , while 10% gets 44% of the income, the distribution inside this 10% is also very inequitable for example 3% of the families getting 20% of the national income

54% of the families live under the line of extreme poverty (income insufficient to buy a basic food basket)

65% of the families located in the lowest income level consume: 29% of the available bread
30% of the available meat
22% of the available milk

39% of the families didn't have acces to any water distribution system (year 1990)

41% of the families didn't have access to any toilet system (year 1990)

Around 40% of the children primary school age didn't have access to school

Illiteracy rate of population 15 years or more was 49% , year 1989, on the other hand woman illiteracy is much higher , as in rural areas, also functional illiteracy is much higher

Of around 9.0 million people in year 1989:

- 6 million didn't have access to health services
- 3.6 million didn't have access to potable water
- 0.5 million children were advancely malnourished
- 1.4 million children do not go to primary or secondary school
- 2.4 million adults are illiterate
- Around 5 million people are considered extremely poor, of those 3 million live in rural areas

In 1990 the per capita income was similar to the one in 1973

The average salary in 1990 was the lowest in 20 years

Only in 1990 the Quetzal loose 46% of its exchange rate value

Of every 100 children that enrolls in first grade only 27 finish sixth grade (primary school)

The deficit in educational covering is 73% in pre-primary, 39% in primary and 79% in secondary school

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BASIC STRUCTURAL PROBLEMS OF GUATEMALA

1) Inequity in the access to the productive factors

2) Inequitable distribution of the national income and social development

3) Cronic deficit in the social and economic infraestructure

4) Lack of resources to finance development

5) Low international competitivity and high external dependency

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Fulbright-Hays Summer Seminar

Mexico and Guatemala

Project 1992

Jean M. Pickles

The Fulbright-Hays Summer Seminar to Guatemala and Mexico enabled me to see first hand how the people live and work. It was not a superficial tourist visit, but rather an opportunity to learn about the people, how they worked and lived, and to see their educational system. We were able to interact with them in the schools, markets and to visit them in their homes and villages. This has proved to be invaluable in understanding their history and what they have endured through the ages, to be where they are now, as well as to understand what they face in the future.

The slide presentation with accompanying dialog is designed for presentation to school classes. The dialog is self explanatory for each slide (the slides are numbered to match dialog and commentary) and additional information is given in accompanying notes for some slides.

The slides are presented in chronological order of the trip starting in Guatemala and continuing through Mexico in the same order as our traveling. Fulbright-Hays participants should be able to recognize each slide and the area and event depicted.

My intent in developing this project is to present the slides and dialog to my own class with follow-up discussion and study/research projects. This will be done with individuals and cooperative groups. I also intend to make the presentation available to other teachers who would wish to show it as an accompaniment or enrichment lesson for their social studies curriculum. I feel it will make a worthwhile contribution to any grade's social studies program.

Roll 1

#29 Hotel in Guatemala. Beside Amer. Embassy
Tried to put us in "safe" places---security/food a big consideration

4 Guatemala City--common scene to see a family or child selling along the street. Set up anywhere---gov't doesn't do anything

9 View from hill of housing below--tin roofs & 1 storied housing after 1976 earthquake

10 Relief map of Guatemala
#11 Researched over 10 years by Francisca Vela
#12 Finished in 1905---8000 sq. ft.
Vertical scale almost twice the horizontal scale
Map almost perfectly accurate
Viewing tower in backgrtound (#10)

#16 4th of July went to IRTRA--park for employees of businesses
Pinata was for children of parents involved with IGA (International Guatemala Institute

Hitting pinata--pulley overhead keeps it moving. Child blindfolded & hits at pinata with stick

#20 Child hit and broke--everyone piles in for candy.
Wildly excited but children easily calmed.

#22 Indian woman at our hotel upon our arrival from an excursion.

People in our group almost bought her out.
hwipiles, placemats, runners....she had made them.BEAUTIFUL!!!!!!

Roll 2

#7 Campus of University Del Valley (Del Va yāy) which is an outgrowth of Colegio Americano which is bilingual, coeducational

(Fouonded 1945) k-12...Known as American School

University started in 1966...currently 1300 plus students

graduate/undergraduate degrees in 33 areas

#8 Covered walkway....known for natural sciences & food technology dept.

It is a university & elem./high school for the elite---only the upper classes would attend

#9 American school

#10 3rd grade class bilingual--Spanish/English

#11 classes have 2 teachers

#12 classroom divided in half----half speak English only, displays, projects, all work

When step into the other half, can speak only Spanish

Teachers plan together, each teach certain classes

#13 3rd grade---English half

#14 Spanish half

#15 outside of school building

#17 Social Studies map project

Traveled across town to the poor area---Bario district

#21 City view---garbage strewn everywhere

#14 Garbage area down street from headquarters of the Emparo Project

#22 Headquarters---children met us as we got off bus

#24 School sign: This school had no electricity because former owner of building owed Q300 & school couldn't pay it so they were raising money with activities like Bingo & festivals. We each gave Q30 & gave them the money. Exchange rate was 5:1$ so it was about $6 each or total of $60 American

#25 Barrio School
#27 2nd grade
#28 school tablet students write in
#29 2nd grade teacher
#30 gates locked, Everything was locked or had bars
#31 classroom--at least 40 students---few girls
#32 classroom--- Ann Forgy giving a teacher gifts she had brought
#3 3 another class
We gave out gifts or paper, pencils, scissors etc. to students directly
#34 a little girl----her notebook--they wrote in these---no noteboks or notebook paper
#35 milk and cookie break
#37 bucket & cups for cookie break
#39 teacher---we couldn't speak Spanish nor they English so we just smiled and said "Ojah" to the classes

Teachers earn about $85 American a month or Q425
They would never aspire to owning a car
There were 16 teachers & about 700 students (43+ / class)

Roll 3

#7 We drove to another area in poor district to visit another school.
This scene was right near the school. People lived down in the gully

#8 Panoramic view of gully from 1 end to the other.
#9 Can't imagine what it's like when it rains.
#10
#11

-

Visited 3 adult schools. One held when regular school not in attendance. like from 3-4:30 daily

#16 Benedictine monk

#17 adult class
#18 teacher
#19 teacher
#20 class & monk

In one class the teacher turned her back on class & tapped on board while students passed a piece of chalk around. Whoever had the chalk when she stopped went to the board to spell a word the teacher dictated.

#23 Man & boy students. Man had excellent sketches in his notebook
#25 School held in jail

#26 Lady in white stood up & said whe was grateful for pencils and books or they wouldn't be able to attend.
She'd attended 2 years ago & dpesn't know if she passed 1st grade but she's working on her certificate. She's 30 now & will go til she's 50 to learn if she has to.

The teacher said she was preschoool teacher and they were difficult to teach. She really liked adults because they're so willing to learn

Third adult school. Classes M,W,TH from 5-7PM
12 students--2 men

#27 12 students--2 men
#28
#29 2 young girls (13 yrs old) were teachers
#30 These students had to work during day, so went at night

On way to Chichicastenango market & on to Panajchel & Lake Atítlan

#36 Stopped at place along road--had a mini market

Neeno, our driver.note Indian man's clothes...I got a pair of red pants like he has on

#40 our hotel at Lake Atitlan

Roll 4

Lake Atitlan is a famous beauty spot and more recently, a resort town (Panajchel)

Ringed by 4 volcanoes---1500 = ft. deep & tranquil til midday, when wind causes boat journey to be risky. 11 mi. wide, 16 miles long. Hot springs around banks--thermal activity causes changing patterns

12 villages in lake area, Each village has own clothing design

Each village grows diff. crops & has different crafts

People look different--lighter skin
diff. facial features

San Pablo--rope from agave fruit fibers
San Antonio--reeds to make mats
Santiago--dougout canoes } for example

#4 note land use--void of trees
#5 land very steep
#6
#7
#8
#10 scenes along the lake
#11
#13

#14 Walking in--path the only way up--very steep!! and rugged

Corn field--scare crow--note soil--no protection on steep hillside from erosion

Children arrived on the scene
Very scraggly looking
Girls in native dress--boys in western wear
Shirts & pants bought in U.S. thrift shops and brought there
For 5 Quetzales, can dress a boy in 5 outfits
Some feel Indian dress is being lost as a result

#15
#16
#17
#18

#20 } Begging--note girls in Indian dress, boys are not
#22 }
#25 Jean & Joan with children. Note electric wires & poles in back going up mt. side

#28 Church..center of all activities..social
#35 Village house...woman hiding behind fence

#36 teacher & child...teachers in village were all men

#39 2 men teachers...one in red shirt was principal

#40 Ann Forgy & men teachers (5)
She liked to have her picture taken with men

School year was Jan- Oct.
No maintenance--teachers responsible for cleaning inside & out
Do much environmental ed.
Salary is Q550 / month for teachers that are bilingual
Principal earned Q900 / mo. Taught 25 years. He lives in Panajchel. takes boat over--goes back & works a job in afternoon
School 7:30-12:30 daily. No breaks until 5 days at Easter

In lower grades boys & girls number are almost even. In grades 4-5-6 almost no girls

Preschool students-30-32.	1st grade-20	4th gr.-10
	2nd grade-18	5th gr.-2
	3rd grade-14	6th gr.-3

Students drop out due to economic reasons. When they get to be 11-12 they can help in fields & home. Girls pulled out to care for other children & to sell in shops.

Student evaluation is left up to teachers.
Minister of Ed. says about every 2 mo. do some kind of evaluation

Support for Ed. comes & goes depending on who is in office.
2 -3 years ago, they had automatic promotion. Now due to a set curriculum, a child must master curriculum.

At first, children speak own language, then as get familiar with it, Spanish is gradually introduced.

Roll 5

#3 } Washing clothes in communal area. Note boy in western clothes.
#4 }
#5 Little girl carrying laundry tub on head
Note embroidery on back of blouse...the more they have indicates how well off the family is.
#7 View of house yard--fence of corn stalks
Note fire wood and water spiket.
#8 view of volcano across lake from village.
#9 Yard--note water spiket. Every village has water pumped to it. Water treated.

#10 We're leaving village--note path is paved part way

#12 Mayor=--said he was up for re-election next year--thought he'd win because he was accomplishing his campaign promises
He had paved & built village center square
2 bridges to connect villages
built soccer field
maintenance for cemetary & shrines
going to work on road construction into town
On way to village of San Pablo where they are famous for rope making

#14 note land usage
#15 Hill side farming corn is main drop--considerable erosion
#15 Yucca like plant used for rope making---grown in plots
#19 Light areas are leaves drying--get fibers from leaves for rope
#18 Land terrace--people have their own plots

#22 Cow tethered--few fences--this way they don't need land for pasture

#23 Woman walking down to lake with tub on head--note big hoe
#24 The agave plant--double cropping with onion or garlic as under-crop
#26 Rope making
#25 Boy twirls wooden handles to twist the fibers into rope
He stood there twirling those handles all the time we were there.
#28 Combine 2 strands to make 2 or 3 ply rope..One reason why kids aren't in school.
#30 Village square in San Pablo

#32a Leaving village to return to hotel. Note paved road here, & volcano across lake

Roll 6 Antigua

#4 Indian woman in market outside Antigua
Note baby wrapped & how she holds it. Also note her dress.

#5 I bought a runner
#7 Church--one of many--many ruins due to earthquake
#10, #11 Woman & back strap loom. She wasn't very friendly. She insisted on being paid. I gave her Q5 and four other people who took pictures did too.
#12, #13 Vocational highschool outside Antigua. Boys were really enthusiastic about our visit

#18 Man hitched to wagon hauling logs---few animals for labor

#20 Way they sell pop..recycle bottles so put it in plastic bag with a straw--so much plastic (Patty drinking coke)

#23 Clear view of volcano--Agua---usually shrouded in clouds
It's the one that destroyed Antigua in the 1700's & capital was moved from there to Guatemala City

#36 Went up mt. side to village of Santa Maria Jesus--5 miles, 30 min. travel time. About 10,000 population

#29 School built by funds from Canadian Embassy
Boys cleaning before school--inner courtyard

#30 1st gr. class--51 students
Girls wear Indian dress--boys uniform

#31 School shots
#32
#33 5th grade

#34 4th grade teacher & students & Jean
Few girls in all classes. Teachers had them all sit in 1 row on 1 side of room

Roll 7

Flew to Peten in northern part of Guatemala---rainforest

Hot dense forest--1/3 of country's population;fewer than 1% populatio
Tikal was heart of Mayan empire 250 AD - 900 A D

#7 Jean /rainforest

#4 ruins of temple
#11 layers of growth in forest
#12 huge termite nest
#13 Temple IV which we climbed
#15 from Temple IV looking out over forest cover toward other ruins

#16 Jean going down ladder on trail from Temple IV
#20 Jean at top of steps of pyramid 2--very steep
#30 going down steps---very steep
#26 Temple under repair--couldn't climb
#28 Front & back of temple in repair U. of Pa. came down 1957-1969
#32 to do excavating.
#34 On way back to town from ruins
The slash & burn use of rainforest
#35 Family home--thatch roof---several families live on 1 plot & go out to farm---there was a tractor there

Roll 8

Mexico

Mexico City ruins outside Mexico City---Teotihucan--about 40 mi. out

#5 Our group at the Pyramid of Sun ruins

#4 Pyramid of Sun. Largest of ruins in Meso America
225 meters along each base
65meters high
Built of clay & stone, it was used for rituals, sacred & mythological purposes
Built during 150-300 AD. Trade expanded & it was very powerful, controlling a large part of Meso America--not quite at height of civilization.

6 Looking down from top of Pyramid of Sun onto ruins

#8 Mexico Stock exchange..not damaged in 1986 earthquake

#9 flower market--they're all over

Oaxaca--southwest--had to fly--more arid

#12 Village of Arrazola

wood carver's home; he became wealthy;

#13 } woodpile
#14 }

#15 example of carvings for sale

#16 } men carve
#17 }

#18 girls paint

Most were 16-17; only go to school through 6th grade
Now paint all day; can paint 4-5 pieces a day--each

#19 Base coat, then decorate
#20 Streets are all rutted.
#21 The carver who started it all---Master carver Manuel Jimenez

He was a shepherd who started carving about 15 years ago. Written about in Smithsonian magazine.

#22 note radio. He sat to carve for us.

Note: About 200 families in the village carve.

Note cont.

Stores in Oaxaca carry their carvings. Jimenez had many jobs over 20 years. Arrazola was a sugar hacienda. Jimenez herded goats as a boy & made clay models of flock. For 20 years he was a canecutter, mason, bandleader, barber, carved masks to sell at Monte Alban (Indian ruins) In 1957 an American discovered his talent.

#23 Jean & master carver, Jimenez

He said he was a "Healer"--he had ~~the~~ most gentle hands & pretty eyes--very softspoken. He invited us into his living room to view a video he had about his life history. They had a very neat Sony VCR outfit.

#24 His home and car---considered rich to have a car

#25 Carvings--they were sold. On the U.S. market would sell $300-$500

#26 Another carver--he had several pieces for sale

#27 Another carver's home

#28 Meticulous dot painting

Ruins at Monte Alban

#30 Ruins at Monte Alban--sign

#31 Ball court. Winners & losers both were "ceremoniously" beheaded to honor gods.

#32 Monte Alban. Zapotec Indians. Mt. top literally flattened.

Ruins were temples where only the elite (priests) could go to top. The building in slide is pointed like an arrow. It is believed it was positioned so that the sunlight would shine in one door on a certain part of the floor and the Indians knew when planting time was right. (spring solstice)

#35 Arid countryside. Much scrub brush, but grew corn well. This is the area of the origination of corn.

#37

#38

#33 Jean at Yagul, another ruins site.

Roll 9

Sierra Gordo mountain area northeast of Mexico City. We had 2 days seminar at a convent/hotel

#6 Scenes of countryside on way up into mountains

#9 Very steep, winding, cloud covered. I've never seen or been in country like this. Awesome!

#13 Market in Jalpan (like a county-seat town)

#14 Food stall

#16-2 little girls

#24 City hall at town of Pinal De Amole

#20 Donkey; pack animal. Seldom see people ride--used for carrying

#21 View of town; tin roofs; restaurant in background where we ate

#23

#25 Food stall on sidewalk

#26 Mean market; meat dried in sheets; very clean

#27 Mariache band at restaurant where we ate

#29 Jean & Mayor of town. He was very pleased when we asked to have our picture taken with him. He asked (shyly) if he could put his arm around me.

#30 Mayor dancing to mariachi band. He was a good dancer.

THE BIOMES OF GUATEMALA

BY SUSAN WASSERMAN

As population levels in Mesoamerica rise, so does the demand for an increased economic output that will meet the needs of the ever increasing population. While the economy has made some forward strides, there have been substantial environmental costs.

Evidence of this is clearly visible in the rainforest of the Peten of Northern Guatemala. Trying to balance economic growth and environmental concerns is a monumental task for a country whose population survives by farming. The United Nations Conference on Environment and Development (held in June in Rio de Janeiro) addressed environmental, economic and social issues in hopes that abuses of land, sea, and air would decrease and eventually be eliminated.

What are the economic and social issues facing the indigenous population of the Peten? How can these issues become focal points for study by students in a Fifth Grade class?

Economically, the tropical rain forest is home to at least 1/2 of the world's plant species. This flora helps to "soak up" the "greenhouse gas," CO 2. Farming methods, particularly "slash and burn" agriculture have resulted, over a period of time, in much erosion, soil depletion, pollution of rivers and poor harvests. "Survival farming" and social issues, such as family planning and sound nutritional practices must be addressed by a government who plans to save the rain forests from complete destruction.

GUATEMALAN RAINFORESTS-LOSE,LOSING , LOST

The rainforest of Tikal in northern Guatemala covers 576 square kilometers. It is located in the province of El Peten at 17 degrees North Latitude and 89 degrees West Longitude. Tikal is situated on a rolling limestone plateau, about 150-225 meters above sea level and its climate is tropical-hot and humid, hence, the lush growth of the Tropical Rain Forest. The drainage is generally underground due to the poor soil quality. There are a number of lakes in the area which overflow regularly due to heavy rainfall. The rivers in the area empty into either the Gulf of Mexico or the Gulf of Honduras.

UNIT GOALS AND OBJECTIVES

1. To identify the geographic and cultural region known as Tikal in terms of absolute and relative location.

2. To examine the influences of the physical features and climate in the economic and environmental development of the area, given the UNESCO name, "Cultural Heritage of Humanity."

3. To address the social and environmental issues as a basis for sound economic development.

INSTRUCTIONAL OBJECTIVES

LESSON 1

Students will demonstrate the ability to:

1. Find the absolute location of places in the Peten using measures of longitude and latitude.

2. Identify Tikal in its relative location to Mexico and Belize as well as major cities in Guatemala and the United States.

A. ACTIVITIES FOR ABSOLUTE AND RELATIVE LOCATION

ACTIVITY 1

Find the longitude and latitude of the following:

1. Guatemala City
2. Belmopan (Belize City)
3. Mexico City
4. Tenosique, Mexico
5. Antigua, Guatemala
6. Quezaltenango, Guatemala
7. New Orleans, LA, USA
8. Valley Stream, NY, USA

Activity 2- Where in MesoAmerica Am I?

1. Students will sit in a large circle holding yarn or string to represent the world.

2. Direction cards with the cardinal and intermediate directions on them will be given to eight students. (Use a piece of oaktag and fold it in half so that the cards will sit on the string.)

3. String representing various parallels and meridians will be placed across the circle. (Use the Equator, Prime Meridian, Tropic of Cancer, 10, 15, 20, 25, 30, 35, and 40 degrees North Latitude and 70, 80, 90, 100 degrees West Longitude for the parallels and meridians.)

4. Students will place their "CITY" cards (see activity 1) on the correct parallels/meridians.

Activity 3-Geograms

1. Using the classroom atlases or maps, students (in groups of 4-6) will find the following seven cities of the Peten using the latitude and longitude of each city: (Map attached is from National Geographic)

1. Dos Lagunas	17.50 NL, 89	WL
2. Carmelita	17.30 NL, 90	WL
3. Paso Caballos	17.10 NL, 90	WL
4. Uaxactun	17.20 NL, 89	WL
5. Tikal	17.10 NL, 89	WL
6. San Benito	16.80 NL, 89.80	WL
7. Piedras Negras	17.10 NL 92	WL

2. Following the discovery of each of these cities, find a city in the United States and/or Canada that has the same longitude. (This is done so that children will see that cities on the same meridians are in the same time zone.)

LESSON 2

Students will be able to demonstrate the ability to:

1. Identify and locate major land and water forms in El Peten.

2. Differentiate between the climate of the Peten, specifically Tikal, and Guatemala City.

3. Recognize that the effects of temperature and precipitation have a particular effect on the vegetation of the region.

ACTIVITIES FOR LAND AND WATER FORMS, CLIMATE, AND VEGETATION

ACTIVITY 1

1. Using a relief map of the area as a guide, students will imagine that they are taking a hot air balloon over the province of El Peten and will describe the land forms and waterways by drawing them in a picture dictionary format. They may begin anywhere within the province and must "log" their trip which may take up to one week.

Activity 2

1. Students will review the climates of Guatemala City and Tikal in order to construct a climograph.

Activity 3

1. Students will pretend that they are a rainforest animal,i.e. a howler monkey. They will describe in journal format their typical day in the rain forest. Students should include: food eaten, recreational activities, shelter, etc. This will be presented to the class in an oral presentation.

Activity 4

1. Students will be able to label the layers of the rain forest and name at least one plant and animal that live in each layer. (See attached diagram.)

LESSON 3

Students will be able to demonstrate the ability to:

1. Identify a number of the various flora and fauna found in the rainforest and describe their structure.

2. Describe the products that we use in the United States that contribute to the deforestation of the rainforest.

3. Explain the use of the rainforest from various perspectives, i.e. farmers, environmentalists, cattle ranchers, lumbermen, etc.

ACTIVITIES FOR CONSERVATION AND ECONOMIC DEVELOPMENT OF THE RAINFOREST

Activity 1

1. Students, in a cooperative learning group, will research four plants/ animals found in the rainforest. They will address the following questions about each and will present their findings to the class in an oral presentation. The questions are:

a. Where in the rainforest is your plant or animal found?

b. In what ways is your plant or animal helpful or harmful to humans?

c. What makes your plant or animal interesting or unique?

d. Draw or construct your plant or animal and label its structural parts.

e. How will deforestation of the rainforest affect the survival of your plant or animal?

Activity 2

Draw a poster, bumper sticker, brochure or greeting card demonstrating how we can effect changes or find solutions to the problem of deforestation in the rainforest. Some points to consider are:

Improved technology
Improved kinds of plants for sound nutrition
Terracing and contour plowing
Reforestation projects
Watershed management
Ecotourism
Reduction of consumption of rainforest products

EVALUATION

Teacher evaluation procedures of this unit lesson will follow the standard format. Essay questions, oral presentations, projects logs, journals, role play, and student research reports are some of the evaluative techniques I shall use to evaluate the activities presented in this curriculum project.

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